

The Great Forty Years

In the Diocese of Chicago



John Henry Hopkins

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THE GREAT FORTY YEARS
in the Diocese of Chicago



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THE RT. REV. GEORGE CRAIG STEWART, D.D., S.T.D., L.H.D.
Sixth Bishop of Chicago

THE GREAT FORTY YEARS

in the Diocese of Chicago

A.D. 1893 to 1934

BY THE REVEREND

JOHN HENRY HOPKINS, D.D., S.T.D.

Rector Emeritus of the Church of the Redeemer, Chicago



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DEDICATED

to the Memory of my beloved wife,

MARIE MOULTON GRAVES HOPKINS

who came with me to Chicago, stayed
by my side all the years of our work
together, and who loved Chicago with
her utmost devotion.

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FOREWORD

IN JULY, 1891, about six weeks after being ordained Priest, the writer of these pages, with his bride, arrived in Chicago from New York City, to be the Assistant at St. James's Church, Chicago. With the exception of six years in the Missouri Valley, from 1893 to 1899, his entire ministry has been connected with the diocese of Chicago. He thus has been at least partly familiar with many of the scenes and events of the "Great Forty Years" covered by the ensuing story.

When requested by Bishop Stewart to write some account of this surging, brilliant epoch in the life of both the city and the diocese, he regarded the invitation as a signal honor, for which he here begs leave to express humble and profound gratitude.

He begs the indulgence of all who may read these chapters, when they find errors which his utmost care may not have avoided, or should they note omissions which a writer better equipped would have included.

Bishop Stewart's request that the story should be as anecdotal as possible has been daily in mind, and thanks are here expressed to all who have thus assisted in the narrative. These include Mrs. Charles Palmerston Anderson, the late Rt. Rev. Walter T. Sumner, D.D., S.T.D., the Very Rev. John Herbert Edwards, D.D., the late Rev. George Herbert Thomas, D.D., the Rev. Walter Shoemaker Pond, the Rev. Canon David Edward Gibson, the Rev. Edwin Jarvis Randall, S.T.D., the Rev. Percy Varney

FOREWORD

Norwood, Ph.D., Registrar of the diocese, the Rev. Edward Sidney White, Mr. Angus S. Hibbard, Mr. Joseph E. Boyle, Mr. Howard O. Edmonds, Mr. James S. Winn, Mr. Leon C. Palmer, Mr. Robert R. Birch, Mr. Courtenay Barber, Dr. and Mrs. R. H. Lawrence, Mr. A. J. Strohm, Mrs. Robert B. Gregory, the Sisters of St. Mary, Mrs. E. F. Kenyon, Mrs. George Owen Clinch, Miss Caroline Larrabee, Mrs. George Waldo Waterman, Mrs. O. P. Alford, Mrs. Zelotes E. Martin, Mr. and Mrs. John Grier Stevens, Miss Marion Williams, Miss Margaret Jackson; all of whom have most kindly assisted in the preparation or correction of the story. Bishop Stewart has been of great help, not only in reading the manuscript, but in making valuable suggestions and providing data.

To have been allowed to serve in such a diocese has been a life-long stimulus. To have been allowed to try to describe at least the outlines of its greatest years so far, has been a privilege of supreme value. That this great diocese, in this marvellous center of God's redeemed world, may go on to even "greater things than these," in the beckoning years of its second century now at hand, will surely be the earnest prayer, not only of the writer, but of all who realize "what God hath wrought" during these four crowded and fascinating decades.

JOHN HENRY HOPKINS
Rector-Emeritus of the
Church of the Redeemer, Chicago

Twenty Acres,
Grand Isle, Vermont.
February, 1935.

Chapter I. "Then" and "Now"

WHAT a fascinating theme! The Wonder City, springing to a giant's stature from a mere swamp in a brief century of amazing growth; well-nigh trebling its numbers in these four swift, climaxing decades; erecting the biggest building in the world, and the largest hotel on this continent; equipping two great universities with beautiful halls of learning and brilliant brains of leadership; the world's largest railroad center; yes, as Sandburg's rugged verses acclaim, "Hog-butcher to the world"; but also the first American city whose magnificent orchestra owns its own temple of music, with the superb Art Institute close by; one of the leading medical centers in the United States; the greatest center of theological study in the United States; its State of Illinois enrolling as many college and university students as all of the six New England States put together; with its majestic waterfront on great Lake Michigan; with its unrivalled system of public parks; the only city in the world which dared to stage a mammoth World's Fair in the midst of the widest and deepest financial depression of all history, and carried it to a glittering success, while unprecedented millions attended, with every bill paid in full at its coruscating close!

Truly, a thrilling theme—the life and growth of the Church among such a splendid people!

This historic Church of English-speaking folk was early on the ground, one hundred years ago. Whereas Chicago kept its centennial with the big fair, "The Century of

Progress" in 1933 (and 1934), the diocese of Chicago kept its centennial in 1935. St. James's Church, Chicago, as will be shown below, kept its centennial in the fall of 1934.

Years ago, the Rev. Dr. Francis J. Hall and the Rev. Dr. Clinton Locke, both of whom have gone to their reward, wrote the history of the diocese of Chicago from its earliest dates until 1893. Dr. Hall's pamphlet has been published. Dr. Locke's "Reminiscences" have not been published, but are on file in the office of the Registrar of the diocese.

These pages have been prepared as part of the observance of this important centennial, at the invitation of Bishop Stewart. This opening chapter aims to give a "bird's-eye" view of the salients during these "Great Forty Years" of the Church's life in the wonder city and its vicinity. In calling the chapter "Then" and "Now," the plan is to refer to the beginning of this period, about 1893, which will be remembered as the year of the "World's Columbian Exposition," and to contrast those data with the contemporary ones during the "Century of Progress" Exposition of 1933 and 1934.

"Then," controversy ran high in the diocese of Chicago. For some time previous to the opening of our story, controversy had been running a merry race all through the Church, the world around. In some of those years and in some especially unhappy portions of the vineyard, its course had been almost disastrous. Perhaps, as the dawn of the twentieth century approached, the pace had moderated a bit, here and there. The prevailing cause was the Oxford Movement, and its opponents.

This celebrated revival, which began in 1833 (July 14th is the accepted date, when John Keble preached his famous sermon from St. Mary's historic pulpit in Oxford, on "National Apostasy"), was steadily greeted by honest opposition both in England and the United States, from its inception. Unquestionably the revival of the Catholic religion, which was the nub and core of the Oxford Movement, aroused more or less "Romophobia" among good, but Protestant-minded Church people, both clerical and lay. This was always emphasized when anybody within the Church turned friendly if not longing eyes toward Rome. There were not many of these temperamentally-inclined people, but there were enough of them, as the years accumulated, to base a well-defined scare. There is no blinking the fact that here and there, a Rome-wardness of heart, and sometimes of deed, proved to be the shadow cast by the Oxford Movement, though in Chicago it is more than likely that more of Rome's people have come to us than have gone from us to them.

Per contra, the Protestant tendency for several generations, and especially during the later years of our period, has been to "pitch its tent towards" Unitarianism or some other of the familiar heresies which have dogged the progress of Christology both since and before the year A.D. 325, when the Nicene Creed began its age-long work of rescue and clarification.

When Protestant-minded people live in a Catholic Church, controversy, like measles, mumps, or croup, may crop out at any time. Sometimes the humorists step to the foot-lights, and shout, "High and crazy!" "Low and lazy!" "Broad and hazy!", as the spirit moves to utterance.

Again, others may prefer a more long-winded nomenclature, remarking, "Attitudinarians" or "Latitudinarians," or, yet again, "Platitudinarians," as the various phases of the controversial mood may suggest.

Sometimes the discussion takes a more serious form, as when, for instance, the Standing Committees of the Church at large would reject a learned saint, like the great Dr. DeKoven, refusing to ratify his perfectly legal election to the Episcopate. Another instance, less conspicuous but equally definite, would be when a Chicago vestry would attempt to penalize a rector for increasing the legitimate ornaments of the Sanctuary, or the reverent expression of his own worship.

Accordingly, when the Illinois diocesan convention of 1875 met to elect a new Bishop for their extensive diocese, then coterminous with the State, the delegates thought that they had elected a good "Low Churchman" in the person of the Rev. Dr. William Edward McLaren, who observed the twenty-fifth anniversary of his consecration as Bishop, first of all Illinois and later of the diocese of Chicago, shortly before the beginning of the period reviewed in these pages.

These estimable Churchmen soon discovered their error. Dr. McLaren had indeed been reared as a Presbyterian. He had done exemplary work as a member of that respectable Protestant denomination during his early years. He had been so filled with missionary zeal that he had served as an earnest missionary in South America under the Presbyterians for some time after he had begun his work as a preacher.

When in Bogota, however, he had met, as his acquaint-

ance extended, a devout Roman Catholic, who loaned him some excellent books of devotion, with prayers and meditations. Rome is at its best in the best of such books. It is usually less Roman and more Catholic than in most of its other developments. At best, however, it usually falls much below the level of similar books prepared by the Catholics in our branch of the historic Church. Nevertheless, these books made a deep impression on young McLaren, and opened to the sincere young preacher new vistas of the devotional life, which mightily attracted his true, religious intelligence.

Then he began to search for something in the Christian religion which was Catholic and not Roman. Thanks to the Oxford Movement, he soon found what he was seeking. He gradually studied the works of Keble, Pusey, Liddon, Carter, Church, Sadler and such like, with the result that he eventually applied for ordination to the Priesthood of the Church. At the time of the above Episcopal election, he had been for a few years the beloved, successful rector of Trinity Church, Cleveland, Ohio.

Having “come into the Church as a refuge from Rome,” as he stated to the writer of this chronicle more than once, he had grasped firmly, from the outset, the true principles of the Church’s primitive Catholic inheritance, and his able, intellectual, and deeply religious leadership gradually penetrated to the furthest limits of his alert and constantly growing diocese. He lived to see, as has been said, much of that controversial strife which ramped and sometimes roared at the beginning of his episcopate, tamed and taught and finally transformed into something far higher, namely, the missionary spirit.

The taming was not easy, nor was its progress always steady. As late as 1894 it was found possible for a godly and determined Chicago rector to forbid the attendance of one of his parish societies at a diocesan gathering held in an outstanding Catholic parish. This extraordinary ruling was accentuated by the fact that the two parishes concerned were close neighbors. The discussion which followed was so emphatic that even the secular press considered it as "news."

"Now," less than forty years later, such an exhibition of misdirected zeal would be quite impossible in the diocese of Chicago. For instance: in 1933, some hundreds of Acolytes, with incense, torches, vestments and processional crosses, thronged by invitation a hospitable church where the usual services are among the plainest and simplest in the whole diocese. And not long afterwards, in the same hospitable church, a very Catholic-minded group held a diocesan service, by invitation, concluding with the Benediction of the Blessed Sacrament. Truly the Church people of this most attractive and interesting diocese have advanced many leagues along the path of friendliness, tolerance and coöperation, during these past forty years. One may be not only certain but grateful that the eagerness for controversy has been elevated and refined—one might say Christianized, until, to repeat what will bear much repetition, it has grown into the missionary spirit which now dominates and inspires.

The State-wide diocese of Illinois was organized, as has been implied above, two years after the opening of the Oxford Movement. Four decades later, in 1877, when Bishop McLaren had been in office but two years, this

great area was divided into three dioceses, each named, according to very ancient usage, after its “see city” where its Bishop was to reside. The diocese of “Springfield” was the largest with 31,466 square miles. “Quincy” was the smallest, with 13,000 square miles. The diocese of “Chicago” was awarded 15,328 square miles, in twenty-four counties, besides portions of Marshall and Putnam counties. Bishop McLaren used to say that at that time, “Quincy was the breast of the chicken.”

Just for a little comparison, it will be recalled that Massachusetts is only about half the size of the diocese of “Chicago,” and that “Quincy” is nearly three times the size of Connecticut, while “Springfield” is more than three times as large as Vermont. The reader may be a bit surprised at finding that in those distant days the diocese of Springfield, with its 2,000,000 population, was larger in numbers than “Chicago” which then reported 1,900,000. The diocese of Quincy then had 515,000.

Times have changed all this. “Now,” all Illinois has 7,630,656, instead of 4,400,000, and most of this large increase has centered in the territory called the diocese of Chicago. “Springfield” has lost 300,000; “Quincy” has gained 100,000, while “Chicago” has gained 3,350,000, most of which is credited to “Greater Chicago,” that is, the city and its suburbs. This truly astonishing growth in and around Chicago in four short decades has been one of the phenomena of current history.

It has been almost impossible for the leadership among her people to keep up with this amazing influx. To build enough schools for the hordes of children; to provide sufficient hospital accommodations for the sick, as well as

homes for the orphans and the aged; to police adequately the ever-widening area—these and other necessary tasks strained to the utmost the resources of the community. It is not surprising, therefore, to find that the Church, in striving to overtake this headlong rush of millions, has at times gasped for breath, and staggered a little at the immensity of the problem. She is not to be faulted because she may not have developed in all features of her work in full proportion to this helter-skelter immigration.

Another element in Chicago's vivid life, which has added its own complications to the situation, has been the rapid growth of her suburbs. This, of course, has been shared by all the centers of urban life in our nation as elsewhere, but Chicago's experience has been largely unique, because she was rebuilt from the center right after the historic fire of 1871. Thus many of her substantial and devoted Church people, who moved later to the suburbs, have helped to build two churches—the "mother" parish church near the center of the city, and the new suburban buildings at the circumference.

There were "then" fifty-six missions in the diocese. The reader is doubtless familiar with the custom that calls a congregation which cannot entirely support itself a "mission," and one which can and does, a "parish." This rule is generally observed in Chicago, though in the past there have been some small parishes, of long standing, which have eventually failed in complete self-support; and, strange to say, there have been some "missions" which have been self-supporting. As against the fifty-six missions of "then," there are "now" some sixty-three, nearly all eager and growing.

There were “then” fifty parishes in the diocese. This chronicle is mainly confined, as its title suggests, to the story of the diocesan units, but it will surely be permitted to glance for a moment at the four oldest and largest parishes of the earlier days. These four were and still are near the heart of the city, and at the opening of our period they were all strong and solid, with more than one thousand communicants apiece. They are St. James’s, the “mother” parish of the diocese, with 1466 communicants; Grace, with 1867; Trinity, with 1301; and Epiphany, with 1040. These are the figures reported in 1900. Grace Church and Trinity have both burned to the ground during our period. This has also been the sad fate of the historic Cathedral on the West Side. Grace Church has been rebuilt, near St. Luke’s Hospital, with a considerably smaller building, though a very attractive one. Trinity’s congregation has moved into its own chapel, though still using its large parish house. Grace has “now” 104 communicants, and Trinity’s roll numbers 203. Grace has accumulated a large endowment, which was completed and invested during the rectorship of the Rev. Dr. W. O. Waters. The parish now ministers effectively to the nurses, staff workers and convalescent patients of St. Luke’s Hospital, thus supplementing to some extent the work of the chaplain and chapel of the hospital, which will be mentioned below. St. James’s, as has been stated, kept its centennial with a fortnight of festal services and social gatherings in the fall of 1934, and is still a strong parish, with some 800 communicants, and with many activities centering in its spacious parish house. Its tower withstood the ravages of the great fire of 1871, and bears today the

marks of the flames. Epiphany, on the West Side, still retains its large and beautiful Byzantine church, whose architect was a son of Chicago's second Bishop, the Rt. Rev. Dr. Henry John Whitehouse, and which as late as 1910 was one of the four churches of all kinds in the city that was "starred" in Baedeker's "Chicago" as especially worth a tourist's visit. Epiphany also retains its chapel and its attractive parish house, but it has become practically a mission, with 450 communicants. So swift are the changes in this whirling, expanding metropolis!

While the older strongholds in the city have yielded their numbers to the suburbs, there is one important item in which the diocese as a whole has almost kept pace with the bewildering increase of the city's population. That item is "the acid test" of money contributions. "Then" when this story begins, the annual contributions of the 20,000 communicants for all purposes, parochial, diocesan and extra-diocesan, were about \$340,000. "Now" the 37,000 faithful communicants give annually nearly \$1,000,000, and that, too, in spite of the world-wide depression which has spread such financial wreckage far and near since the fall of 1929. In the palmiest of recent years this total was about \$1,400,000.

The only striking failure to keep fairly apace with the growth of the city's population concerns the enrollment of the children in the Church (Sunday) schools. "Then" there were 9800 reported. "Now" there are but 11,768. This decrease may perhaps be accounted for to some extent by the fact that for the past few years the Department of Religious Education in the diocese has adopted a strict and uniform method of counting this enrollment, which

was entirely lacking when our period began. In those days every superintendent in reporting enrollment did “what was right in his own eyes.” However, though there has apparently been but a limited growth in the Church school enrollment, the annual number of confirmations has nearly doubled, being “now” 2210. This is a powerful testimony to the winsome and deepening influence of the Church as her work is carried on in the diocese of Chicago.

The centennial year (1935) found her parochial life devout, enriched, and teeming with activities of many kinds, and her missionary spirit rising in enthusiasm and widening in horizon. She has recently succeeded in “lengthening her cords” at home until at last every county in her territory has at least one or more mission stations formed, worshipping, and at work.

Bishop McLaren’s twenty-fifth anniversary was kept in 1900, just seven years after the opening of our “forty years.” His official charge at the annual diocesan convention of that year was a masterly and historic document. He swept the contemporary world with an impressive summary, prophetically diagramming the unquestioned approach to a tremendous climax in the affairs of nations and in the realm of religion. Some of his most important prophecies have come true in the critical and crowded years that have followed.

After outlining also the encouraging features of the year’s work in the diocese, he sketched the work he had laid out for the new Bishop Coadjutor, the Rt. Rev. Dr. Charles Palmerston Anderson, who had been elected at a special diocesan convention held in January of that year, and had been consecrated on St. Matthias’ day, February

24th, in Grace Church, Chicago. About five years after Bishop Anderson's consecration, Bishop McLaren died, on February 19th, 1905.

The thirty years of Bishop Anderson's episcopate covered about three-quarters of the period to which these pages are devoted. It was a tremendous epoch in world history, as well as in the affairs of this diocese. The awesome climax which Bishop McLaren foresaw in 1900 crashed upon a largely unsuspecting world within the decade following his death, when the World War opened in August, 1914. The hectic pseudo-prosperity in the United States which commenced soon after the close of the war on November 11th, 1918, and which infected parts of the diocese of Chicago with large building enterprises accompanied in most cases with large mortgages, blew up and burst in October, 1929, when the unprecedented and world-wide depression began its blighting career. Nevertheless the growth of this diocese during these very years was notable in many ways, and at this writing, in the dawn of the centennial year, most of it seems to promise permanency. The following chapters will attempt to describe some of the details. This chapter portrays mainly the general outlines.

The rapid growth of Chicago's suburbs has already been mentioned. In 1893, when our story commences, this expansion had but barely begun. "Then" on the North Side, St. Peter's parish, in the 35th block northward from the city's center at State and Madison streets, was about the limit of northerly extension. Following the excellent administration of the Rev. Samuel Cook Edsall came the "seven fruitful years" of the Rev. Frank Du Moulin's rec-

torship, when the communicants multiplied “by handfuls.” There were 761 when this spectacular period began, and 1600 when Dr. Du Moulin left, to become Dean and Bishop in Ohio. St. Peter’s then blocked the northward trek of Church folk as the French did the “Boche” at Verdun.

Wilson avenue then abode in the small shrubbery which seemed indigenous to its neighborhood. A few of the “erring and straying lost sheep” huddled together in the small parish of Highland Park, and fewer yet amid the wilds of Winnetka, but there was little else beyond St. Peter’s. True, Evanston possessed St. Mark’s and Dr. Little, but there, also, was little else. St. Luke’s with its 267 communicants and its little wooden church gave but slight promise of its subsequent splendor. Anyone in those days who would have prophesied its 1930 communicants, its wonderful church, its exquisite chapel and fine parish house of today, would probably have been sabred by ribaldry, with one-half committed permanently to the asylum at Elgin and the other half sent to the one at Kankakee. St. Matthew’s, Evanston, had not been born. Neither had the now strong parish at Lake Forest. All Saints’, Ravenswood, and the Church of the Atonement, Edgewater, were struggling parishes with incomes of less than \$4000 a year apiece. Christ Church, Waukegan, had been a parish since 1846, but there were only 159 communicants, as against its present total of 789. So much for the North Side, in 1893 or thereabouts.

On the South Side, Trinity and St. Mark’s were still “going strong,” but St. Paul’s, which reached its seventy-fifth anniversary in the fall of 1934, was smaller, with 631 communicants; and the Church of the Redeemer was but

a somewhat sturdy infant, albeit self-supporting from the start. Woodlawn, though Christ Church had 485 communicants, was the "Ultima Thule." Englewood already boasted of its St. Bartholomew's, and right worthily, for the parish had over 800 communicants, but beyond that distant section there were but few sheep for the fold or even fish for the net.

On the "Great West Side," as it was often called, though there were parishes, small or moderate in size, and a few missions as well, in some of the suburbs and towns beyond Oak Park—St. Paul's in Austin (now called St. Martin's), with about 250 communicants, and Grace, Oak Park, with some 400, were the furthestmost strongholds. The present fine parish at La Grange had then but 371 enrolled on its communicant list.

The story goes that the little parish at Streator, far south from Chicago, was saved from extinction by the courage of a young girl. It seems that the Archdeacon had travelled all the way from Chicago with instructions to call a parish meeting, and to close the church. When this plan was announced, at said meeting, a young girl remarked, "Well, Archdeacon, if that is all that you have to say to us, you needn't have taken the trouble to travel all the way from Chicago." Her frankness turned the tide. The debts were underwritten, and the brave little parish, now strong and successful, was saved.

Kankakee's parish had then nearly all of its present strength, and Elgin, Joliet, Aurora, Dixon, Ottawa, Batavia, Galena (organized as a parish in 1835), were equipped with churches and at work as parishes. The missions at Harvard and Savannah were also organized.

There was a time when Galena, on the great Mississippi, thought that it was to be the center of the Mid-West, instead of poor little Chicago, then struggling with its swamps. A number of the leading families of Chicago migrated to the swamps from the picturesque bluffs of Galena. Ulysses Simpson Grant was living in Galena when the year 1861 broke into history, and when Grant shouldered a gun and went to the train to offer his services to Lincoln and the army, one of the few men who accompanied him to the railroad station was Mr. Stahl, one of the vestry of Grace Church, Galena. The writer well recalls the impressive experience of ringing the door bell of the brick house in Galena, where Grant once lived, and, a few days after, visiting the massive "Grant Memorial" on Riverside Drive, in New York City.

All the same, in spite of the good start which these other cities had in the early days, the swamps won out, and Chicago became the metropolis. And during our "great forty years" between the two World's Fairs, the chief development of the Church's life in this diocese was found in Chicago's suburbs.

Another very important feature of spiritual life and solid growth during this period was the enrichment and deepening of Altar-life throughout the diocese. One half of the Episcopal Church's membership at this time was enrolled in seven states, and in most of them the Protestant conception of Faith and Order was much stronger than the Catholic. One result was a distinct kind of attitude towards all that centers at the Altar. From the beginning of Bishop McLaren's influence onwards, Chicago's communicant life turned and finally swung away from this

general position, and gradually left it far behind, as the centennial of its birth loomed up ahead.

To specify a little—there were, in 1893, two or possibly three parishes which regularly maintained an eleven o'clock Sunday Celebration of the Holy Eucharist, though nearly all the parishes had Early Celebrations every Sunday. There were then no diocesan organizations of Acolytes or Altar guilds. "Now" there are at least eight parishes, including some of the largest and strongest, where there is always on Sundays a mid-morning Celebration of the Holy Eucharist as the principal service of the day. And whereas there were "then" but three parishes supporting a Daily Celebration of the Holy Eucharist, there are "now" at least nine such congregations, and a considerable number maintaining the perpetual Reservation of the Blessed Sacrament.

The deepening reverence for the Sanctuary is also evidenced by the very large increase in the number of Acolytes. As late as 1910 there was no diocesan grouping of Acolytes in Chicago, though New York, Boston and Philadelphia had held annual festivals for these Altar Servers for several years.

In January, 1910, the Acolytes' Guild of the Church of the Redeemer, Chicago, invited all the other Acolytes in the city and suburbs, with their rectors, to a service, which was Solemn Evensong, with procession, incense, vestments, torches, processional Crosses and a sermon. Twenty-five clergy and one hundred Acolytes attended. Steps were taken to petition the Bishop to appoint a committee which should thenceforth sponsor such an annual festival. The committee was formed at once, with the Rev.

W. B. Stoskopf as chairman, and this service has been held every subsequent year, usually during Ascensiontide. The attendance has grown until the largest churches in the diocese have proved too small for the congregation. For three consecutive years after 1929, the University of Chicago opened its beautiful \$2,000,000 Gothic Chapel for these services. A temporary Altar, properly ornamented, was erected, and 400 acolytes, 200 choristers and scores of clergy, with congregations of over 2000 people, have thronged the spacious building. It has become one of the most impressive and reverently spectacular services held anywhere in the Middle West each year. Delegations from neighboring dioceses have usually been present.

There are those who feel deeply that the splendid advance in many directions which the diocese of Chicago has made, under God, during this epoch, have sprung largely from blessings which always follow the enrichment and deepening of the communicant life.

Likewise there has been remarkable development in the missionary spirit. If the height and depth of a diocese's spiritual life may be estimated by its attitude towards the Altar, and its use of the Altar Rail, the radius of its vision may be glimpsed by a glance at its missionary spirit. The growth of the diocese in this respect during these four decades is one of the most striking features in its history. Measured by dollars, the missionary horizon was largely confined to the diocese itself during the twenty years of its separate existence.

The 8100 communicants of its first diocesan year (after 1877), managed to give \$2030 for General Missions. At the same time they gave about ten times as much for all

diocesan purposes, out of an income of about \$190,000 for the year. Twenty years later, when our period began, there was some improvement, for the 19,000 communicants gave \$22,000 outside and \$34,000 inside the diocese from a yearly income of \$333,000.

That was "then." The record "now" is interesting. During the last year before the Great Depression (that is, 1928), the 34,000 communicants gave \$257,000 to extra-parochial purposes, from total gifts that year of \$1,300,000. And of this generous sum nearly one-half was given to "general missions"; that is, to use modern terminology, this (nearly one-half) was sent to the Church's National Council headquarters at 281 Fourth Ave., New York City, for the Church's extensive work carried on through its agency at home and abroad. This stimulating devotion to the Church's largest work was maintained in large degree even during the first years of the Depression.

Several factors were responsible for its development. This was slow enough, however, during the first decade of our period. As this decade advanced towards its close, the Church's leadership organized the eight "missionary departments," afterward more properly called "Provinces." Each of the eight elected its own Field Secretary of the General Board of Missions, by vote of its own Synod, and some faint suggestions of a nation-wide effort to tell the missionary story to at least the inner circles of the Church resulted. These scattered efforts were but the prelude to the real "Nation-Wide Campaign" of 1919 and following years. From that year, 1919, Chicago's strong devotion, as a diocese, to the greatest duty of the Church may be fairly dated.

With genuine enthusiasm, and the famous “I WILL” spirit, the Church’s people in Chicago rose finely to the challenge and the opportunity provided by that Nation-Wide Campaign. The leaders of the diocese stripped for the race. Laymen of force and eloquence and executive ability rallied to the call for speakers. A Priest of special skill in secretarial work, the Rev. Erle Homer Merriman, was called from his parish to be the secretary of “the Bishop and Council,” and also of the campaign. The great “survey” from headquarters in New York, bulging with beckoning data and bristling with opportunity, was eagerly studied by devoted groups. The Rev. Dr. Robert Patton, commonly and affectionately known throughout the Church as “Bob Patton,” came on from headquarters, and showed us how to organize a “mission for missions.” Meetings were held, week after week, in every center of the diocese, and stirring messages from charts and blackboards opened the eyes as well as the hearts and of course the pocket-books of unprecedented numbers. Well-laid plans for needed local improvements, such as new parish houses, and the like, were rolled up and laid aside, and the money they would have cost was given to the missionary work of the Church, diocesan and general. Canvassers were organized. The city and suburbs were zoned, and experienced laymen were appointed as zone-chairmen.

Soon the sequel began. Parish after parish more than doubled and even quadrupled its usual yearly gifts. Those which had been giving \$1000 or \$1100 pledged ten, fifteen and even twenty thousand dollars, and paid all or most of it during the year. At least one vestry voted to give 45 per cent of the general parochial income from

pews, pledges, Christmas and Easter and open offerings, to the diocesan and National Councils. The "fifty-fifty" rule mentioned below was strictly observed, and has never been rescinded up to the date of this writing. It is just possible that some of the older dioceses of the Church, where Chicago's conditions of growth are not approximated, would have but an imperfect appreciation of just what this fifty-fifty rule means in Chicago, where there have been a dozen clamorous appeals for every available dollar battering away at the diocesan Council from within the diocese itself. Reinforced by all this newly-awakened devotion, the well-ordered work of the Woman's Auxiliary and of the children's Lenten and Advent offerings expanded with freshened zeal. And of course the bread thus cast upon the waters returned very speedily in the form of deepened parochial generosity.

After the first flush of the campaign's excitement had settled down into the steady glow of established discipleship, new parish enterprises sprang to the front in many parts of the diocese. New churches and rectories were built; new parish houses were erected. Splendid organs were installed and older ones enlarged. The total contributions of the diocese rose from about \$800,000 a year before the 1919 campaign, to about \$1,400,000 a year, which previously unimagined total is recorded in the diocesan convention journal of 1921. The repercussion was felt in deeper ways than that of money. The Baptisms increased in two years from 1508 a year to 1900. The confirmation candidates increased from 1400 a year to 1700. The diocese of Chicago now stands seventh from the top in number of communicants. Measured not only

by actual dollars, but also by the “fifty-fifty” rule in the face of the pressing demands for Church extension at home, her response to the Nation-Wide Campaign was notable. She has grasped the noble duty of general missionary support with both hands and a determined grip.

Still another sparkling facet in the brilliant growth of Church life in and around Chicago during these “great forty years” has been the development of music among its parish choirs. At the time of the first World’s Fair there were possibly in the city and suburbs a half-dozen really first-class choirs, supported by competent organs and drilled by able organists or choir-masters. These could be found in St. James’s, Grace, Trinity, St. Peter’s, and Epiphany, in Chicago, and in St. Mark’s, Evanston. There were other good choirs, of course, but these were the largest and best, all things considered. At least two of these were wholly volunteer, and their numbers were large. These were at St. Peter’s, and Epiphany. A little while before the opening of the first World’s Fair, there was held in the Auditorium a fine choir-festival, when hundreds of vested choristers, accompanied by the Auditorium’s great organ—then one of the largest in the world—sang an impressive service, while a congregation of several thousands jammed the building from pit to dome. Many years passed, however, for some strange reason, before this very successful affair was repeated.

There were at least two items, nevertheless, in which those service-lists were deficient, in comparison with those which later became quite common. One was in Eucharistic music, and the other was in Lenten cantatas. Up to about 1900, the special Lenten music which could be found in

the diocese was limited to an occasional singing by St. James's choir of Beethoven's "Mount of Olives," and of Mercedante's "The Seven Last Words." Also, Grace Church would sing one part of Gaul's "Passion Music" on each of the six Lenten Sunday evenings, and on some night in Holy Week would sing the whole sacred cantata.

In the year 1900, Epiphany's choir began to sing an entire Passion cantata every Sunday evening in Lent. The response was instant and large. Some 1200 people crowded the church every Sunday evening, and other hundreds were often turned away, unable to gain entrance. Professor Francis Hemington was the organist, and E. C. Lawton was the choir-master. Within five years nineteen choirs were thus singing Sunday evening Lenten cantatas. The custom proved to be a very effective way of using Lenten Sunday evenings, and its vogue continued, more or less, until the revolutionary era of Radio dawned, upsetting this as well as so many other plans and customs, musical and otherwise. Cantatas no longer "drew."

Epiphany parish was also a pioneer in establishing a regular series of organ recitals, at least in the Churches of the diocese. Chicago has usually supported good organ recitals. It is a matter of its musical history that H. Clarence Eddy, long before the first World's Fair, played one hundred organ recitals in one hundred consecutive weeks, without repeating a single number. The one hundredth programme was played from manuscript, since noted composers in this country and Europe wrote the various numbers for the unusual occasion. These were given in a musical school in what is now the Loop district.

Professor Hemington's programmes were given twice a

month, from October to May, except during Lent, for more than twenty consecutive years, and audiences of from 300 to 400 were usually in attendance, many people coming from long distances. With the increased number of large and beautiful organs within the diocese, recitals naturally multiplied, but few if any yearly series anywhere in Chicago have proved more popular than those at Epiphany by Professor Hemington during the first ten years of this epoch. They were always opened and closed with prayer.

The regular service-lists of those early days did not often provide opportunity for much Eucharistic music. Those were the days of "Te Deums" and anthems, but not of sung Nicene Creeds or other Eucharistic song. As the years came on, however, it became customary to adorn at least Christmas and Easter services with full service-lists of Eucharistic music, and the demand grew with the supply, of course. With the increased numbers of parishes offering a mid-morning Celebration every Sunday, Chicago has developed reverently and artistically in this beautiful and historic expression of worship.

Before the first World's Fair, as has been stated, there was a good diocesan choir-association, but somehow it died out, though no one seems to be able to tell exactly why. For a number of years, therefore, there was not much fellowship or unity within the musical departments of the diocese. Only on sporadic occasions were there any large assemblings of choristers, anywhere. Two or three of these occasions were when Bishop Anderson, in striving to find some method of awakening larger interest in "missions," organized mass meetings in the Auditorium. There

were 1000 singers, vested, on the big stage, for the first of these, most of them being boys and men. There were scarcely any mixed choirs in those days. After the terrible Iroquois theater fire, the city authorities limited the numbers on the Auditorium stage to 600, and this was the number in the choir at the second of these missionary mass meetings. The singing, of course, was confined to hymns, at both of these large meetings.

In 1931, the first "Boy Choir" festival of recent years was held in St. Mark's Church, Evanston, following the suggestion of the rector, the Rev. Dr. Harold L. Bowen. Largely through his efforts, several subsequent meetings of organists and directors were held, resulting in the formation, on June 13th, 1932, of "The Chicago Choir-masters' Association" of Episcopal Boy Choirs. The Rev. H. L. Bowen was the Chaplain, and so remains at this writing, with twenty-one choirs represented in the membership by their organists and choir-masters.

Three subdivisions of these twenty-one choirs were found advisable, corresponding to the North, South and West Sides. The total enrollment was about five hundred choristers, and the combined choruses were inspiring indeed, when these large choruses grouped themselves for the two or three annual festival Evensong services arranged annually by the association. The music sung was identical in all three services, and there was always a sermon dealing with some phase of Church music. The congregations invariably crowded the centrally-located churches where the festivals were held, and already much has been accomplished by the association. A monthly luncheon at a downtown club is part of the programme when these Church

musicians meet, chat and confer, and are sometimes addressed by invited speakers, clerical or lay. The last report of the General Convention's Commission on Church Music makes suggestions for such choir-associations which are largely parallel with those already adopted in Chicago.

One especially fine point is the recovery of the chanted Psalter, so largely discarded by common use in the American Church. Invariably the Psalter at the festival services of the association is chanted. The services, of course, are all choral, as all services ought to be, and as they all were for centuries. With the astonishing growth of music in the United States in recent years it may be that the Choral service will gradually be fully restored to the Church. After the formation of this association of male choristers, the mixed choirs of the diocese, of which there were several of very fine quality, also got together on similar lines. The leading choirs of this group were those of St. Luke's Pro-Cathedral, Evanston, Mr. Herbert Hyde, organist and director; St. James's, Chicago, with the distinguished composer, Leo Sowerby, organist and director, and St. Chrysostom's, Chicago.

Some parishes with male choirs also had "St. Cecilia Choirs" of women, who combined with the men and boys on festal occasions, or substituted for the boys at special services. Two of these well-equipped parishes were St. Paul's and the Church of the Redeemer, on the South Side.

In the spring of 1934, the male choir association gave a concert in Orchestra Hall, with all of the five hundred choristers, and the music was of such excellence that the newspaper critics of the city gave large and very complimentary notices of the event. The programme of that

evening is worthy of historical commemoration. It included Luther's "A Mighty Fortress"; "Give Ear Unto My Prayer," by Jacques Arcadelt (1490); "Christmas," by Pretorius (1571); two Chorals by Sebastian Bach; Cæsar Franck's "The 150th Psalm"; "Let Their Celestial Concerts," from "Samson" by Händel; "Lift Thine Eyes," from "Elijah"; Newman's Evening Prayer, "O Lord, Support Us," by William V. Webbe; "The Cherubic Hymn," by Gretchmaninoff; and "Blessed Be Thou," by H. Alexander Matthews. The evening was a notable event in the history of Church music in the diocese of Chicago.

It has often been said by competent people who travel widely, that the best choirs in the diocese of Chicago provide services which cannot be excelled anywhere in the United States, and which are not often found even in the largest centers. All of which, of course, goes to further the reverence and beauty of the worship of our God and Saviour, Jesus Christ—the highest object to which music or any other art can be devoted.

Our review of the salients during these four notable decades would not be complete without some definite subdividing of their component years. The first period might be described as coinciding with the closing years of Bishop McLaren's episcopate. It would thus cover twelve years, culminating in 1905, with Bishop McLaren's death, and with the commencement of Bishop Anderson's complete charge of the diocese.

The second period would not be so long. It would include the six years between Bishop McLaren's death and the consecration of Bishop Toll, the first diocesan Suffragan Bishop. During this period of six years, from 1905

to 1911, Bishop Anderson administered the affairs of the diocese alone.

The third period would cover the three-and-one-half years of the combined leadership of Bishops Anderson and Toll.

The fourth period would include the thirteen years when Bishop Griswold, the second Suffragan Bishop of the diocese, assisted Bishop Anderson, and the few months after Bishop Anderson's death when Bishop Griswold was the fifth Bishop of Chicago. To these should be added, as a fifth period, the four opening years of Bishop Stewart's episcopate, which began in the early summer of 1930.

A different subdivision would block out two periods instead of five. The first would occupy the twenty-six years from 1893 to 1919, in which year the Nation-Wide Campaign changed the whole spirit and vision of the diocese, and the second would occupy the remaining fourteen years from 1920 to 1934—in many ways the most remarkable years of the first one hundred in the story of Church life in the Middle West.

For the first twenty-three years of our epoch, the diocesan work was carried on by several Boards and Commissions elected by the diocesan convention, having no other nexus of fellowship and coöperation than that simple fact. There were the diocesan Boards of Missions and Religious Education, and the Commission on Social Service. These various groups met at their discretion and pleasure, and had no connections or conferences with each other. They recognized the Bishop and the Suffragan Bishop as their *ex-officio* chairmen. In all these items they were but copying the rather lumbering and inefficient

organization of the National Church. From the Church Missions House in New York City there came the uncoördinated leadership of the General Boards of Missions and of Religious Education as well as Social Service. The supreme test of the Great War brought to the Church, as to many another organization, the inefficiency of such ideals.

When, therefore, the General Convention met in Detroit, in October, 1919, the Church's leadership embarked on a radically new departure. A long step forward was taken by merging all of these Boards into "The Presiding-Bishop-and-Council," which hyphenated title was found to be constitutionally necessary, as well as clearly correct. For short, it was at once commonly called "The National Council." It had several Departments, *viz.*: Missions, Religious Education, Social Service, Publicity, and Ways and Means. Later these became Departments of Domestic and Foreign Missions, Religious Education, Social Service, Finance, Publicity, and Field. This same epoch-making convention organized the Nation-Wide Campaign and published the great "survey" of the mission-field at home and abroad, of which mention has been made above. A new era in the life of the Church was thus begun.

One by one the various diocesan conventions began to follow suit. Chicago's diocesan convention of 1919 changed the close of its fiscal year from April 30th to December 31st, thus conforming to the change made about this time at headquarters in the affairs of the National Council. And this same Chicago convention further followed the lead of headquarters by electing its diocesan Council, with its Executive Secretary, and by commencing its share of the Nation-Wide Campaign.

The first Priest to occupy this new position of Executive Secretary of the diocesan Council was, as has been said, the Rev. Erle Homer Merriman, at present Professor in the Dubose Memorial Church Training School at Monteagle, Tennessee, and Doctor of Divinity. He held this position until 1922, when he went to Monteagle, and was succeeded by the Rev. Dr. Edwin J. Randall, who has since served the diocese expertly in this office up to date. The Executive Secretary is also the secretary of each department of the Council, so that the entire business of the diocese, as it is considered by its leaders, passes through his books. Each department meets once a month. The Council also meets once a month. The actions taken by the various departments are spread before the "Bishop-and-Council," and final disposition is made only by the Council. Thus the leading organization of the diocese discusses and decides upon every phase of work for which the diocese is responsible. This admirable unification has gradually transformed the entire corporate life of the diocese during the fourteen years since its inception, and probably no enterprise in Chicago commands more thoroughly organized and intelligent leadership than does the Church in this new era.

The change of the close of the fiscal year from April 30th to December 31st was not so readily successful. It was, of course, adopted at once by all the parishes and missions in the diocese. There are still, however, a number of other dioceses which hold their annual conventions in the spring or fall though they probably close their books on the new schedule, that is, on December 31st. Chicago

at once decided to hold its annual convention in early February at the latest.

There are difficulties about breaking the parochial year on December 31st, for the jolt which some parochial societies receive when their officers are changed "in the middle of the stream" is at times a severe one. The normal working year in much parish life is from September to May or June. If officers are appointed in May, they have the whole summer in which to plan for the work of the fall and winter and early spring. If such officers are appointed on January 1st, they must continue the plans of their predecessors, or, if they change them, this must be done with the handicap of very short notice. All the same, this change in the fiscal year has proved predominantly satisfactory. Possibly the greatest advantage is that now the "Every-member canvass" can be arranged and accomplished before the new fiscal year commences.

Another serious difficulty, however, which is involved, bears rather heavily on some rectors, particularly those with much parish work and many communicants. Such rectors have to assimilate and prepare the annual reports of their parochial year in the crowded weeks of December and January. This involves such long hours that it is a lucky thing that they do not belong to some clerical union connected with the A.F.O.L., which would oblige them to charge their vestries with over-time salaries, or else be fined or "fired" by the union!

One of the prominent organizations in the diocese is the Church Club. Its general features and achievements will be reviewed below. Here there will be simply a mention of its growth, with a glance at three of its leading depart-

ments. One is the Lenten Noon-day services held in the Loop district. During most if not all of our period such services have been held daily throughout Lent. They have been twenty minutes in length, or at times, twenty-five minutes, and have consisted of hymns, prayers and preaching.

For a few years the “Catholic Club” of the diocese, which organization was formed during the closing decade or so of our period, held daily Celebrations of the Holy Eucharist at the same hour, in some part of the Loop, but the experiment was discontinued after a fair trial. It was most difficult to find suitable quarters at a possible rental for a really reverent Celebration. The daily preaching services, however, were found efficient and advisable from the start. They have begun with Ash Wednesday, and have closed with Good Friday, and often have been omitted on Saturdays.

At first they were rather limited affairs, conducted by some of the diocesan clergy in turn, and were held in rather inaccessible halls of moderate size. They were intended to provide Lenten worship for the men and women who could not attend daily services in their respective parishes or missions, and who were employed or at work in or near the Loop. Later on they added an appeal to others than Church people.

When the Church Club took hold of these services a change began at once. A centrally-located theater in the Loop was rented for the noon-tide, and prominent speakers, from outside the diocese, both Bishops and priests with an occasional layman, were invited to conduct the services, usually for a week apiece. Extensive and skillful

advertising was always the rule, and at once the attendance began to increase. So great was the success that for several years, as our epoch advanced, our Protestant friends copied the plan, at least for the last two weeks of Lent, and they usually filled their theater to overflowing. This was not surprising, since many Protestant denominations were interested, and contributed to the attendance, whereas the Church Club, though inviting and welcoming everybody, could yet count upon only the members of one religious body to support the services.

For some years it was the gracious custom of the directors of the Church Club to gather at luncheon on the Monday of each week, and to ask the invited speaker of the week to be the guest of honor. Several of the larger parishes frequently invited the guest-preachers to occupy their respective pulpits during their downtown weeks, and everything possible was done to make their visits to the diocese effective. While these Noon-day services have not been as largely attended in Chicago as in some cities of the East, notably Philadelphia, yet there has always been sufficient interest to warrant fully the outlay and effort involved. The Brotherhood of St. Andrew, whose membership is somewhat coincident with that of the Church Club, has always coöperated in the ushering and other incidentals connected with these services. The only drawback has been when shoppers have substituted these brief gatherings for the regular Lenten services held in their own parishes or missions. Of course such limited time-tables provide but scant opportunity for intercessory prayer, or for other expressions of worship. In fact the great temptation to the speakers is to make these twenty

minutes almost entirely times for preaching, with but a minute or two for prayer. Nevertheless, these Lenten Noon-day gatherings have been very useful.

Another signal achievement by the Church Club is the Diocesan News Bureau. Of this more will be said in another chapter. The "News Bureau" soon became a journalistic institution for the whole Middle West. The Chicago papers at once recognized the professional pen of Mr. Boyle, and his geniality soon gained him access to the columns of the most "hard-boiled" dailies. It is on record that one well-known Chicago daily for years would not allow the word "God" to appear in its columns. Its editor would permit the use of the term "the Deity," or some such word, but never the word "God." That paper has now advanced sufficiently along the path of intelligence and civilization to print the word "God," but even now this must not be done too often. So successful has Mr. Boyle been with the Chicago daily press that the space they have granted to "Episcopal items," if paid for at advertising rates, would have cost many thousands of dollars a year. And one of the largest dailies in the city has, in recent years, devoted a whole page on Saturdays to Church news of all kinds. So deeply has Mr. Boyle's work been appreciated by the diocese, that the directors of the Church Club presented him and Mrs. Boyle with a trip to Europe, in the summer of 1934, thus signalizing the tenth year of his tireless and valuable work.

Not only the Church Club, but all of the diocesan organizations have grown in strength and scope as our forty years have matured. In 1915 Bishop Anderson's convention address was a complete survey of the diocesan

organizations, written in his concise, masterly style. Every page of this address is of prime importance. Those who are fortunate enough to have preserved a file of the convention journals would be fully repaid by reading it often. Here a summary of its chief points will at least indicate its historic value.

The population of the territory covered by the about twenty-five counties of the diocese was, on May 1st, 1915, 3,268,290. There were seven whole counties, and sixty-nine cities and towns of over 1000 inhabitants (ten of them in Cook County alone), where the Church had no parish or mission. Our Church ranked fifth in size in Cook County, where we had sixty-eight parishes (nine of them actually self-supporting), and forty-one missions (ten of them actually self-supporting, though still called "missions"). Forty-two congregations had an income of less than \$1500, and of these sixteen had an income of less than \$500 a year. Six were worshipping in rented rooms.

The total value of the 110 churches, counting only the land and the building, and excluding the contents, was \$2,436,750. The value of the fifty rectories and their land was \$305,200, and of the fifty-two parish houses, with land, \$576,300. Total parochial endowments, \$589,500, of which three-fifths belonged to Grace Church, Chicago. Total value of these 212 buildings, with land, \$3,318,250. The total mortgaged indebtedness on all this property was only \$355,675, or about eleven per cent of the total value. Those were happy, debt-free days!

Services every Sunday were held in 111 places. Eighteen clergy served more than one place, and 108 were regularly at work. There were fourteen retired clergy connected

with the diocese. There were in 1915 some 16,552 families; 30,925 communicants; and 12,096 Church Sunday School pupils.

The institutions of the diocese were the Church Home for Aged Persons; St. Mary's Home for Girls; the Chicago Homes for Boys; St. Luke's Hospital; Waterman Hall, and Providence Day Nursery. The Western Theological Seminary, though not strictly a diocesan institution, should be included, and the Cathedral Shelter had made a small beginning. So much for the institutions.

The Organizations of the diocese were the Board of Missions; the Woman's Auxiliary; the Laymen's Missionary Committee; the Board of Religious Education; the Trustees of the Endowment Fund; the Society for the Relief of Aged and Infirm Clergy; the Society for the Relief of the Widows and Orphans of Clergy; the Church Club; the Girls' Friendly Society; the Brotherhood of St. Andrew; the Daughters of the King; the Social Service Commission; and the Fox River Valley Church Club. (To this list might well be added the Committee for the Annual Festival of Acolytes, organized in 1910.)

The Board of Missions enrolled eighteen clergymen and eighteen laymen. Its income for that year was \$25,000. The Laymen's Missionary Committee included one layman from each congregation, appointed by the Bishop, the other clergy assisting in the parochial appointments. The Woman's Auxiliary was then, as now, the largest organization in the diocese. The Endowment Fund of the diocese was only \$102,000.

The Board of Religious Education organized four Easter rallies, with 1700 children attending; also a school for

teacher-training, with twenty sessions, eight courses, and 150 teachers enrolled; also five Sunday School Institutes, with an average attendance of 600 officers and teachers.

The Relief societies owned assets of nearly \$175,000, and there were twenty-three beneficiaries in 1915. The Church Club had promised by that time to assume the management of the Lenten Noon-day services, commencing in 1915. The Brotherhood of St. Andrew had thirty chapters and 245 members. The Daughters of the King had sixteen chapters and 196 members. The Girls' Friendly Society already owned their summer home, "Holiday House" at Glenn, near South Haven, Michigan, valued at \$9000, and had \$1500 in hand towards a Lodge in Chicago for women and girls.

The contributions for diocesan missions had averaged during the five previous years \$24,000 a year, and for General Missions had reached \$22,000 in 1915. The "fifty-fifty" rule was adopted for the first time in 1915. The diocese was then carrying on some work among the Swedes, the Italians, the Deaf Mutes and the 70,000 Colored people in Chicago.

The City Mission work was carried on at nineteen penal and charitable institutions in Cook County, by three Priests, the Sisters of St. Mary, three Deaconesses, and two lay-readers. The appropriation was \$5000 a year.

The Sisters of St. Mary had moved their Home for Girls and their Mission House from the Cathedral on Washington Boulevard, and had occupied a beautiful new building at 2822 West Jackson Boulevard, of which more below. They had also begun to go for some of the summers with their girls, to the Katherine Kreigh Budd

Memorial Farm, a large farm at Libertyville, generously offered to the diocese by Mr. Britton I. Budd, in memory of his wife, and completely equipped with chapel, dormitories and refectory. It was commonly called "Doddridge Farm."

The large and handsome residence of Mr. Wilson, on Ashland Boulevard, adjoining the Church of the Epiphany, had been purchased by the Diocese and had been transformed into the Church Settlement called "Chase House" after Bishop Philander Chase, the first Bishop of Illinois. The Deaconesses also used Chase House as their residence. The inception of this plan was largely due to the Rev. Merton W. Ross, who served the diocese for a while in the new position of Social Service Secretary, in 1919 and 1920.

The House of Happiness had been organized, near the Stock Yards, as a social center, and the Providence Day Nursery had been merged with the work at Chase House. The Cathedral Shelter, under the Rev. Canon David E. Gibson, had become one of the largest and most diversified organizations in the entire city for the relief and guidance of the unfortunate, and had occupied all that was left of the old Cathedral property after the fire of 1921 which destroyed the Cathedral church building. This included the deanery residence, the former St. Mary's Mission House, and its chapel, and Sumner Hall, which became the Shelter's Church. A chapter below will tell more of this remarkable Shelter.

Waterman Hall for Girls had become St. Alban's School for Boys. The "Chicago Homes for Boys" had merged with a News-Boys' Home, was called "Lawrence Hall,"

and had moved to a fine, new building in Ravenswood, at 4833 North Francisco Avenue. The Home then ceased to be a strictly diocesan institution, but by a "gentlemen's agreement" the diocese continued to have charge of its religious department.

The Church Home for Aged Persons had moved into a handsome new building at East Fifty-fourth Place and Ingleside Avenue, costing over \$100,000, and had been partially endowed by a liberal gift from the will of Mr. Hobart W. Williams. More will be stated below about this fine institution. The large farm at Libertyville, already mentioned, had begun its usefulness as a diocesan center for retreats, as well as, for a while, the summer home of St. Mary's girls.

All of these institutions were in excellent condition in 1934, and were furthering an ever-widening work of worship, relief, religious education and social recreation, in the Name of Christ and His Church. So much, again, for the institutions.

The organizations of the diocese have also increased in number and in efficiency during these nearly twenty years since Bishop Anderson's 1915 survey.

The Boards of Missions, Religious Education and Social Service have become departments of the diocesan "Bishop-and-Council." The Church Club has greatly increased its membership and its work, as will be told in detail in a later chapter. The Brotherhood of St. Andrew has established "Camp Houghteling," and organized its Young Men's Assembly and work. The Daughters of the King have maintained and increased their fine, quiet and devotional activities. The Girls' Friendly Society has increased its

membership and has achieved its handsome and comfortable Lodge. The Endowment Fund of the diocese has nearly trebled, being now \$282,835.

New organizations have been formed, including the diocesan Altar Guild Chapter; the Episcopal Young People's Society, called the "Gamma Kappa Delta," adopting thus the name of the parochial grouping of young people in St. Luke's, Evanston, and adopting its rules as well; the Church Mission of Help; the various Choir Associations; and lastly, the important Town and Country Council. The Church School Service League and the Church Periodical Club now have special diocesan leadership.

In addition to these improvements, a new and handsomely appointed home for the diocesan offices has been fitted up at 65 East Huron Street, in the block partly occupied by St. James's Church rectory and parish house.

The history of this move is interesting. Not long before Bishop Anderson's death the Cathedral Chapter had formed a plan, in conference with the vestry of St. James's parish, Chicago, by which St. James's would eventually become the Cathedral of the diocese. There were several conditions, among which was the raising of \$2,000,000 which should be added to the Cathedral funds. In view of this, the Cathedral Chapter purchased the properties at 672 and 674 Rush Street, and 65 East Huron Street, in the St. James's block, paying \$150,000 down, which was about one-third of the price asked for the land and buildings. St. James's then began to be used as the Pro-Cathedral, and it was agreed that when the \$2,000,000 had been raised the vestry of St. James's should turn over the entire

property of St. James's to the Cathedral Chapter, so that there would be a sufficient plant for the use of the diocese.

When Bishop Stewart succeeded Bishop Griswold, however, none of the \$2,000,000 had been raised. The Bishop found himself the custodian of these buildings, empty, tax-ridden and unproductive. The general stagnation in real estate, as in everything, due to the depression, added to the problem. So Bishop Stewart promptly moved the diocesan headquarters to 65 East Huron Street, thus saving \$2700 a year in taxes, and providing a tenant for the Cathedral Chapter.

During all the preceding years of our period, the diocesan headquarters had been obliged to use more or less unsatisfactory rooms in some building in the Loop. Space had been rented in the Masonic Temple, and, later, in the Heyworth Building. During the Great War it was necessary to move into very inadequate rooms. Even the Bishop's office had to be used, at times, for committee meetings and such like. The building at 65 East Huron Street, on the contrary, has provided ample accommodations for the Bishop's office, as well as the offices of the diocesan Executive Secretary, the Brotherhood of St. Andrew, the Church Club, the News Bureau, and the Archdeacons. There is an attractive room for the meetings of the "Bishop-and-Council." At last, therefore, its headquarters are suitably and centrally housed, to everyone's satisfaction. The Woman's Auxiliary, however, has outgrown even the roomiest headquarters, and for some years its monthly meetings have been held in a spacious hall in the State-Lake building, near the north line of the Loop.

Another diocesan gathering which demanded large ac-

commodations and which had become a yearly affair some time before Bishop Anderson's death, was the "May Ball," organized by the diocesan Young People's Association. The net proceeds have always been given to the Cathedral fund, and have often been more than one thousand dollars. This very interesting social event has brought to the ballroom of some big hotel many hundreds of young people, while numerous groups of their seniors in the boxes have paid full admissions and have smiled at the young people and at each other in pleasantly furthered acquaintance. Incidentally some of the older people who usually frequent symphony concerts have an annual instruction in the latest expressions of "Jazz," and so keep at least partially educated. The News Bureau has always found the press of the city quite ready to chronicle the "May Ball," which fact has provided a good allowance of much-appreciated publicity.

The whole affair has unquestionably solidified the young life of the diocese, and has thus helped to deepen the foundations of the future. The net proceeds are always presented to the Bishop at an evening service in some large Church, and many of the youngsters who flocked to the ball have also come to the service. The young people have now in the hands of the Bishop, as custodian, about \$25,000 towards a young people's bay in the ultimate Cathedral.

Another improvement which has probably been of greater interest to the clergy than to the laity has been Bishop Stewart's rearrangement of the Deaneries of the diocese. There have been traditionally three Deaneries, *viz.*: the Northern, the Northeastern (Chicago), and the Southern. Each has held two or three yearly meetings,

with papers, discussions and services (also luncheons or suppers). Bishop Stewart grouped the diocese into six Deaneries, three being in the Chicago district, namely, Chicago-North, Chicago-South, and Chicago-West. To the others which retained their previous names, Northern and Southern, Fox River Deanery was added. This change has resulted in larger meetings and numbers.

The Bishop also added to the diocesan staff two Archdeacons, one for "Town and Country," the first incumbent being the Ven. Winfred H. Ziegler, D.D., formerly rector at Elgin, and the other to help in the missions of the city and suburbs, the Ven. Frederick G. Deis, D.D., who had served as a missionary in China for some years, being the first appointee. The Bishop also added a Financial Secretary to his staff, in the person of Mr. H. L. Rothrock. His own very capable private secretary, Miss Gracie, he brought with him from his office at St. Luke's, Evanston.

Retracing our steps to 1915, when Bishop Anderson read his valuable "survey" to the diocesan convention, it is noteworthy that this message turned out to be a mile-stone. It came just mid-way between his consecration and his burial.

Our story thus far has aimed to outline the general features of Chicago's diocesan history between the two World's Fairs. The subsequent chapters will aim to specify with more details and anecdotes some of the outstanding careers both of persons and of groups during this dramatic and inspiring period.

This chapter may therefore fittingly close with a glance at two very unique and successful achievements, due mainly to Bishop Stewart's leadership, namely, the

Church's exhibit in the Hall of Religion at the "Century of Progress" Fair, and "The Bishop's Pence."

Religion was largely ignored at the World's Columbian Exposition of 1893. True, there was a kind of convention, which included representatives of Hindu and other non-Christian religions, and all kinds of Christians who wanted to mingle with these on "the broad basis" so dear to the ultra-modern in many ages, and this affair resulted in an organization in Chicago which held annual dinners as late as 1910 and afterwards, where Hebrews and Unitarians took the lead.

True, also, there was one marvelous quotation from the words of our God and Saviour, Jesus Christ, emblazoned over the main entrance to the beautiful "Court of Honor." It was from the eighth chapter of St. John's Gospel, reading, "The Truth shall make you free." Every Christian who saw it, in those distant days, was grateful for even that recognition of Him Who is the Truth.

That was the generation when it was found possible for an architect to draw plans for the wonderfully beautiful Congressional Library at Washington, D. C. (the building cost some \$15,000,000), where, amid dozens of celebrated quotations shining from its marbled magnificence, there was scarcely one line from the New Testament, and only one well-placed quotation from the Old Testament. Those pagan days have passed, thank God. There was, therefore, at the Columbian Exposition, one brief but telling message from Him Whose Words will outlast Heaven and earth, but there was no separate building recognizing religion.

The "Century of Progress," accordingly, took a long step forward in erecting the Hall of Religion, and it

proved to be one of the most popular of all its exhibits.

Though the officers of the Fair might have searched far and near, from the Lipsius Tablets of Egypt, through the ancient temples of India and China, the cathedrals of Europe, the meeting-houses of New England, and the shrines of the Amorites, the Perrizites, the Canaanites, the Hivites, the Hittites, the Gergashites, the Jebusites and even the House of Rimmon, without finding a counterpart of the building's exterior; yet the interior, especially during the second summer of the Fair, was a blaze of gorgeous color, with vestments, sacred pictures and emblems, and was crowded with impressive charts and diagrams replete with condensed information about the many-sided work now being carried on, in one way or another, all over the world, in the Name of our God and Saviour, Jesus Christ. The celebrated "chalice of Antioch" was called by many the supreme exhibit of the Fair. Millions from everywhere thronged the spacious building.

Some of the Church's best choirs, taking turns, gave free concerts of sacred music in the Hall's auditorium, from time to time. Our own exhibit, and its prominent location, were largely due to the unwearied determination of Bishop Stewart. Its Altar and Eucharistic vestments, its missionary data and diagrams, its hospitality committee, and most of its many other features, were mainly if not wholly planned at his desk, and a great proportion of the considerable sum of money requisite for the expenses was raised by his efforts. Many of the parishes contributed their committees, day after day. They presided at the registration desk, and not only greeted the swarms of visitors, but explained to many the meanings of the Altar and vestments,

as well as the history of the Church and the scope of her missionary work. At the close of the first summer the excellent pipe organ placed in the Hall by the Möller Organ Company was purchased by a generous friend of the Western Theological Seminary, and installed in the beautiful Bishop Anderson Memorial Chapel of the Seminary at Evanston.

In preparing for this exhibit there was some help, of course, received from the Church Missions House in New York City, but the heavy burden of impending deficits obliged the men at headquarters to wrestle with other problems than those of Chicago's Fair, and so left but little time or strength for the Hall of Religion. Realizing far more adequately what this exhibit could mean, Bishop Stewart rose fully to the emergency and the rare opportunity, and from him came at the outset all of the enthusiasm. During both summers Bishop Stewart was invited by the managers to share in the Fair's opening exercises, and to open the amazing Exposition with prayer. The Chicago papers gave special notice of the reverent and eloquent prayer which he composed for the first of these thrilling occasions.

The most original and unique improvement in diocesan matters, however, initiated by Bishop Stewart was "The Bishop's Pence." Hard beset by the problems arising from the early months of the depression, his resilient vision grasped the important fact that if every family in the diocese were to give one penny at every meal for the work and responsibilities of the Church, in parish and diocese, it would raise a sum running way up into six imposing figures. He also invented a "Grace" and a slogan. The

"Grace" was attractively printed on the wrapping of a small tin can (whose top had a beckoning slot), and the slogan, likewise invitingly printed, said, "Thrice a day these prayers I say; thrice a day my pence I pay." One-half of the contents which the can-opener was asked to bring to the vestibule of his Church at regular intervals was to be given to the parish or mission in which said can-opener was enrolled. The other half was to be sent to the Bishop for his "Pence-fund."

In January, 1933, Bishop Stewart first took counsel with some members of the Brotherhood of St. Andrew, and then with the diocesan Council. They agreed at once. Then Archdeacon Ziegler, through a friend of his, speedily put 1000 cans into the hands of the "Pioneers," and this picked clientage responded with immediate favor. Then the Bishop appointed the diocesan Pence committee, as follows: Ven. Frederick G. Deis, the Rev. Drs. Duncan H. Browne, and Hubert Carlton, Messrs. Paul T. Bruyere, Curtis B. Camp, Ernest N. Robinson, and Mrs. Charles Spencer Williamson. The Executive Committee, with Angus S. Hibbard as chairman, included Archdeacon Ziegler and Joseph E. Boyle.

This committee at once obtained a complete list of parishioners in every congregation, giving each parish a number, and indicating also the family number. To these families twenty thousand cans were mailed in October, 1933. A pence-man was appointed in every parish, sermons were preached by the clergy, and the race was on. There were to be five "Pence-Sundays" in each year.

So far about 8000 families have taken part, more or less, and nearly \$50,000 had been raised by the close of 1935.

The parochial Pence-men soon found that they had a real job on their hands, and they added to their numbers until fully 500 laymen were enlisted in the counting and collecting. Many of the interested think that this whole plan has done more to bring the Church into the people's homes than anything that has ever been done before. It helps the mite-boxes and pledges and other undertakings, because it brings to mind the Church and what it stands for every time a family sits down to a meal.

By 1934's close, some twelve other dioceses had taken up the plan, though in most if not all cases without the detailed organization adopted so thoroughly in Chicago. The "Pence-men" have organized themselves into a corporate body. They held two meetings in 1934, and planned to hold more. The plan proved infectious. Various denominations of other Christians have taken it up. The venerable General Convention, assembled at Atlantic City, New Jersey, in October, 1934, by a concurrent vote of three Orders and both Houses, adopted the "Pence" and recommended the plan to the whole national Church.

On thousands of family tables there now stand the little blue-covered cans, and as has been said, "Grace" has returned to many a home. This method of giving, in the midst of the terrible depression, has proved a veritable boon to many a willing but harassed giver. Like so many other fine movements in the Church, it started in the diocese of Chicago. A quick welcome to something new and good seems indigenous to these wide-awake people of the Mid-West metropolis, and extends even to their guests.

Bishop Stewart spent \$13,000.88 of his "Pence Fund"

during the first year of its operation, as follows: to repay Bishop's loan with interest, \$2045.43; sent to New York, credited to the diocesan Council, \$4500; to the Assyrian mission, \$1000; to the diocesan department of religious education, \$1200; seventeen clergy auto-grants, \$358.45; property accounts, \$1500; Church Mission of Help, \$1000; Discretionary Fund, \$500; House of Happiness, \$500; St. Alban's School, \$400. What would all these objectives have done without the Bishop's Pence!

One more improvement in diocesan organization, due to Bishop Stewart, has already been mentioned, but not described. It is the Financial Secretaryship. "The children of this world are wiser in their generation than the children of light," and in few departments is this contrast more vivid than in that of Church finances. Since all the mission property of the diocese stands in the name of the Bishop as "Corporation Sole," it is a great help to have one competent pair of eyes keeping vigilant track of taxes, insurance, rents, revolving fund, and the investments of the "Corporation Sole." Mr. H. L. Rothrock has taken charge of this desk at diocesan headquarters, and is a great help not only to the Bishop but to the diocese as well.

Bishop Stewart's library is one of the most remarkable that has ever been compiled in the diocese. It includes at this writing some 8500 volumes, which in itself is notable, but the way in which he has indexed their references and marked passages would do credit to the filing cabinets of a large corporation. He has published a number of books and some booklets, including the following: *Why Baptize Babies?*; *The Colors of the Republic*; *Evolution A Wit-*

ness to God; What is My Life Work?; Spanish Summer; Six Altars; The Call of Christ; The Face of Christ; The Victory of Faith. He has, of course, been a frequent contributor to Church papers and magazines. He wrote an article for *The Living Church* on The Virgin Birth at Christmastide in 1934 which commanded instant attention.

With these brief references to the distinctive elements of change and progress in the early years of Bishop Stewart's episcopate, this opening chapter of outlines must close. During the four-and-one-half years since his consecration, Bishop Stewart has endeared himself everywhere to both the clergy and laity of the diocese, has become a recognized leader in the higher life of Greater Chicago, has confirmed the largest number of candidates in the yearly records of the diocese, has grappled successfully with the very heavy financial burdens which he inherited during the second year of the great depression—now seven years old—has become a leader in the House of Bishops, and a missionary force in the affairs of the national Church, has charmed multitudes, as of yore, by his remarkable eloquence, and cheered them by the sparkle of his ever-ready humor, has stamped every room at diocesan headquarters with the hall-mark of thorough-going efficiency, and in every way has evidenced the “double portion of the spirit” of his strongest predecessors.

The diocese of Chicago enters its second century under his leadership, loyal to the core to the Catholic Faith in Jesus Christ and His Church, enthroning both Creed and Altar aright in its devotional life, alive, devout, generous, organized brilliantly to its furthest corner, united in many-sided fellowship, and all aglow with eager promise.

Chapter II. The Bishops of Our Great Forty Years

THEIR names and titles are as follows:

The Rt. Rev. William Edward McLaren, D.D., L.L.D., D.C.L. Born December 13th, 1831. Consecrated, December 8th, 1875. Died, February 19th, 1905.

The Most Rev. Charles Palmerston Anderson, D.D., L.L.D. Presiding Bishop of the Church. Born, September 8th, 1864. Consecrated, St. Matthias' Day, February 24th, 1900. Died, January 30th, 1930.

The Rt. Rev. William Edward Toll, D.D. Born, November 29th, 1843. Consecrated first Suffragan Bishop of Chicago, St. John-the-Evangelist's Day, December 27th, 1910. Died, June 27th, 1915.

The Rt. Rev. Sheldon Munson Griswold, D.D. Born, January 8th, 1861. Consecrated Missionary Bishop of Salina (Kansas), January 8th, 1903. Translated to Chicago as second Suffragan Bishop of Chicago, January 8th, 1917. Died, November 28th, 1930.

Present Bishop, the Rt. Rev. George Craig Stewart, D.D., S.T.D., L.H.D. Consecrated as Bishop Coadjutor of Chicago, June 18th, 1930, and succeeding as Sixth Bishop of Chicago at Bishop Griswold's death on November 28th, 1930.

Bishop McLaren's birthplace was Geneva, New York, that beautiful city on one of the "Empire State's" so-called "finger-lakes," where Hobart College, one of our few remaining Church colleges, enriches the atmosphere with

This volume is presented by

JOHN HENRY HOPKINS

as a memorial to the men and women, clerical and lay, mentioned in its pages; it is a Thank Offering from the author for his privileges as a member of the Diocese of Chicago before and since 1899. He asks the recipient please to notify him of the arrival of the book. His address is Grand Isle, Vermont.



Courtesy, Religious Motion Picture Foundation

THE RT. REV. PHILANDER CHASE
First Bishop of Ohio and Illinois



THE RT. REV. JOHN HENRY WHITEHOUSE
Second Bishop of Illinois

academic flavor dignified by intelligent and credentialed religion.

At the age of twenty, he graduated from Jefferson College, Cannonsburg, Pennsylvania. His parents were of the Presbyterian persuasion, and were able, intellectual, spiritually-minded people. Their son was highly gifted in many ways. Though always religious, he felt at that early age no call to the Christian ministry, but plunged into journalism, doing newspaper work for five or six years after his graduation. This taught him to write the clear, crisp English so noticeable in his books. The so-called secular world, however, did not satisfy him, and at the age of twenty-six he entered the Allegheny City Presbyterian Seminary, graduating in 1860.

For twelve years he served in the ministry of his native denomination. His missionary spirit was so earnest that he wanted to go to China, but circumstances changed that plan, so he went instead to Bogota, the capital of New Granada (or Colombia), in South America.

There, as has been stated above, he had his first glimpse of the Catholic religion. It was of the Roman variety, however, and did not entirely appeal to him. For ten long years, during which he loyally served his Presbyterian leaders, he yet found time to read carefully and to digest the works of Anglo-Catholic saints and leaders, as this best credentialed expression of the Christian Faith is unfolded in the vivid and devotional writings of the great Oxford Movement pioneers. In 1872 he left the Presbyterians, and was ordained Deacon and then Priest in Detroit, Michigan. At once, in October, 1872, he became rector of Trinity Church, Cleveland, Ohio. During the next three years

he was the close neighbor of the Rev. William E. Toll, then rector of St. James's Church, Cleveland, who became at once the admiring friend of the young Scotch priest. He had helped McLaren not a little in the journey towards the Church's Altar.

The scene now shifts to Chicago, for the Rev. William E. Toll was called back to this, his former diocese, by the Rt. Rev. Dr. Henry John Whitehouse, Chicago's second Bishop, just a few months before the latter's death on August 1st, 1874. The diocese of Chicago then entered upon a most distressing year. The throes of an Episcopal election are often poignant and severe, and sometimes the latent diabolism which vitiates zeal by bitterness and partisanship floods to the surface. Twice did the special conventions succeed in accomplishing an election, and twice did the House of Deputies and the Standing Committees of the rest of the Church refuse to ratify their choice. One of these elected priests, already referred to, was the learned and saintly Dr. James DeKoven, one of the Church's most consecrated missionaries in the Middle West.

Baffled but not discouraged, Chicago's convention delegates continued their search. One fortunate day, in 1875, the genial and gifted rector of Grace Church, the Rev. Dr. Clinton Locke, hailed the Rev. William E. Toll on the street and asked him to describe a certain priest in Ohio, named McLaren, about whom Dr. Locke had heard some attractive news.

Thus it was, in the Providence of God, that William Edward McLaren was investigated, elected and consecrated, and the fearsome Bishops and Standing Committees of the rest of the Protestant Episcopal Church at last felt

that they could trust the diocese of Chicago not to migrate bag and baggage to the banks of the Tiber, since their choice had been, for a while, a good Presbyterian. They ratified this third election, and thus William Edward McLaren was enabled to lay the foundations of the important diocese of Chicago on the oldest, largest, widest interpretation of Jesus Christ and His Church that nearly two thousand years of Church history have provided.

He was in the prime of life, forty-four years of age, when he was consecrated to be the third Bishop of Illinois, on December 8th, 1875, a worthy and promising successor of Bishops Philander Chase and Henry John Whitehouse. The Cathedral of Saints Peter and Paul, on Washington Boulevard, was the scene of this epoch-making service. At that time the western section of Chicago, between the river and Ashland Boulevard (the modern names are used), was something akin to what the newspapers in these days are calling the "gold coast" on the North Side. After the terrible fire of 1871, many of Chicago's principal people moved at least temporarily to the West Side, and the Cathedral was the center of a wealthy and cultivated neighborhood. A guiding spirit at the Cathedral was Canon Knowles, whose Hibernian good-nature won all hearts to his personality.

When Bishop Whitehouse died, the Cathedral was properly and profusely draped with purple hangings of excellent quality. The thrifty choir-master, after the Burial Service, had this large supply of purple cloth cut up and made into purple cassocks for the choir. This extraordinary step towards Romanism, the overthrow of the Constitution of the United States and the eventual rule of the

Pope in this hitherto free land of America, aroused the conscientious fears of a number of good Protestant Episcopalians in the Cathedral congregation. These finally swarmed over to Ashland Boulevard, and formed the Church of the Epiphany, where such dangerous rags of Popery as purple cassocks were absolutely prohibited.

By the time our story opens, the Cathedral congregation of those post-fire days had largely scattered to the North and South Sides, leaving only 350 communicants with the purple cassocks, whereas the Church of the Epiphany by this time, with its handsome building and its black cassocks, enrolled about 900, and was for years the only Prayer Book Church in the whole world that was located within thirty minutes of 500,000 people, with no other Church of its kind, similar in proportions and equipment, within its large territory. So much for the history of black and purple cassocks on Chicago's great West Side.

Early in Bishop McLaren's reign some ardent Churchman presented to the Cathedral a large Crucifix, for the Sanctuary. The Bishop's wise and considerate Churchmanship removed the sacred emblem at the urgent requests of many good people in the congregation, and for considerable time it was laid away, unused. As the years came on, and the deep reverence of the Bishop's life and teachings began to take effect, this sacred symbol was restored to its rightful place in the Sanctuary, where it remained until the sad day when the Cathedral was destroyed by fire. However, it was salvaged.

Bishop McLaren was punctiliously careful in striving to make all of his people feel that he was their affectionate and sympathetic Father-in-God. He was just as loyal to

some plain little church on the prairie as to his own Cathedral. When, however, any of his faithful clergy were imposed upon by objecting laity, if said clergyman were honestly and considerately endeavoring to obey his ordination vow to "minister the doctrine and Sacraments of Christ as the Lord hath commanded and as this Church hath received the same," Bishop McLaren was peremptory, and if necessary, stern. He stood squarely by his clergy if they were right, and by the best-accredited teachings of the Church. In this he was unflinching, and at times he found influential people arrayed against him in unsympathetic response. Though fully aware what this might mean, he braved it unhesitatingly, no matter what the probable cost might prove to be.

As a matter of fact there were so many of his prominent laymen who, to their loss, declined to follow his loyal and learned guidance in such instances that his personal popularity suffered at times. It is not to the credit of the diocesan laity that at his death, in 1905, the committee on his memorial who tried to raise \$50,000 for a chair in the Western Theological Seminary, to be endowed in his memory, were unable to raise this comparatively small sum, and eventually gave up the project. In a good many of the leading vestries at that early date in our period there could be found one or more laymen who had collided, somewhere along the line, with the Bishop's loyalty to his clergy and to Churchly teachings, and the resultant scars occasionally throbbed.

Much of the deepest reverence in worship, and much of the unblemished Christian Faith which are almost universally found in this remarkable diocese today, owe their

solidity to the massive foundations laid so patiently by Bishop McLaren. Of course he had his foibles, like any other man. Some rather graphic stories are recalled by "the old inhabitants."

One cold day in mid-winter he and his clergy were travelling to an important service, some distance from Chicago, where he was to preach. For some good reason the Bishop didn't want to visit with anybody on the train, possibly because he might have been putting the finishing touches on his sermon. So as the numerous priests stepped on board, and each went, of course, to the Bishop's seat to pay him his respects on entering, he was greeted with the frank information, "I wish to be alone." This was not so bad on the train, but when the destination was reached, some time before the hour of service, and the Bishop promptly monopolized the sacristy and shut the door, it being the only warm room in the building, the hapless clergy shivered around the cold-hearted registers in their overcoats, and fully realized that the Bishop "wished to be alone." One is glad to know that things warmed up a bit as the hour for service approached.

On another occasion the Bishop found himself in the chancel of an unsympathetic church at a Confirmation service. The good rector of this parish really believed that he had come to Chicago to inject some real religion into a diocese which he thought was daft on what he called "Church millinery." This he frankly stated, whenever convenient, and it was so understood generally throughout the diocese, especially by the Bishop. The good man was rather long on emotion and rather short on doctrine. It had

not occurred to him to be long on both, or that this was possible and necessary.

The Bishop feared that the class had been but scantily instructed, though most earnestly exhorted. The sequel proved that his fears were well grounded. The emotional rector had really touched the hearts of the young people, but had neglected their minds. So when the sermon time came, the Bishop's text was two words from the Confirmation service, namely, "knowledge and obedience," and then he proceeded to state all the most important items of Confirmation preparation which he could crowd into a rather long address. He was humorous enough and gracious enough to say that he presumed the class had been fully instructed in all these matters, and that he was only calling them to their attention as a kind of review. The candidates listened with open mouths to a lot of sound teaching of which they had not heard a lisp. The rector was accordingly so overcome by his emotions that he found himself at one moment standing squarely in front of the Bishop, with his back towards his superior officer. The choir and the assistant priest were somewhat startled when the Bishop, in no uncertain tones, remarked to the rector, "Stand there, Sir!," pointing to a place about ten feet distant. The rector moved on!

As is often the case with strong, dominant men, the Bishop had probably a severe struggle in developing the deep humility which he knew was essential, and which he frequently inculcated in his teaching. Of course he succeeded in the long run, but there were some rough passages along the road over which he stumbled a bit, now and then. The story goes that at one season he had assembled

his clergy in the Cathedral for a "Quiet Day," and the subject of all the meditations was Humility. Both morning and afternoon its lessons were diagrammed and the theme analyzed most thoroughly. After the final meditation, while the clergy were rapt in their own devotions, striving to pound their various inheritances of innate pride into pulverized humility, the Bishop summoned into the sacristy two of the priests who had studied law before entering the seminary. They had brought to the Cathedral at his request some legal papers which they had prepared for his signature. These priests themselves were afterwards elevated to the Episcopate. One was Samuel Cook Edsall, later Bishop of Minnesota, and the other was Frederick William Keator, first Bishop of Olympia. Bishop McLaren scrutinized the documents with much attention. They had been prepared with great care, but the space allotted to the Bishop's signature did not permit the engrossing of more than two of his three degrees. There was only room for the D.D. and the D.C.L. The Bishop, fresh from his day's meditations, frowned, looked up, and said, "Edsall, Keator, how often have I told you that I am LL.D. as well as D.D. and D.C.L.?" The much relieved priests soon escaped to the interior of the Cathedral, and refreshed their struggling brethren with a joyful exclamation: "Boys, it's all off about Humility. It isn't so necessary, after all. Let's go home now!"

The Bishop was quick at repartee, when necessary. One day when he had worn at some diocesan service an Episcopal habiliment which was a trifle unusual, though perfectly permissible, one of his obstreperous laymen blurted out before the whole meeting, "Soon we will be seeing the

Bishops riding up the center aisle on asses." To which ritualistic prophecy Bishop McLaren instantly rejoined, "That would be far better than to have some asses among the laity trying to ride the Bishops." Nothing was said the next time the offending vestment was donned.

With his keen ability to analyze human nature, the Bishop realized that Chicago was a rushing, driving, pushing place, and that his people could easily be led to substitute Church activities for the length and breadth, the depth and height of the really devotional life. So he wrote some wonderful books. One, which he practically dedicated to the Woman's Auxiliary, was a series of trenchant but pellucid chapters contrasting Mary with Martha. Mary's "better part" was beautifully shown in contrast with the Chicago-like hustling, honest, well-meaning Martha.

Another valuable book from his pen was *The Holy Priest*. His two other books were *Catholic Dogma the Antidote for Doubt*, and *Lenten Soliloquies*. His unusual writings have been described as "combining the judiciousness of Hooker with the spirituality of Thomas à Kempis." He commonly preached from manuscript, and his style, while never oratorical, was yet incisive, scholarly and thoughtful. He wrote one especially powerful sermon on the text, "Lot pitched his tent towards Sodom."

As the shadows of the advancing years gathered around him, he was obliged to stop all work, while he, with Mrs. McLaren, went to live in a hotel in New York City. The writer will never forget a call which he, with Mrs. Hopkins, paid to the Bishop and Mrs. McLaren in November, 1904, in New York. The Bishop came down from his room, grasped the hands of both his callers, and burst into

tears! "I am absolutely alone in this great city," he exclaimed. "No one calls on us. Even my own Chicago clergy who have moved to New York are so busy that I have not seen anything of them. We are stranded in isolation."

At that time Mrs. Hopkins was the Diocesan President of the Chicago Woman's Auxiliary. The agreement was at once quietly made, on the return from this unexpectedly pathetic call, that she should appeal to the Auxiliary women, and that the writer should reach all the clergy, and that the Christmas mail of the Bishop and his wife should be thoroughly Chicago-ized. The result was an avalanche of Christmas mail from all parts of the diocese, which flooded the hotel room in New York with cheering affection. Half a dozen weeks later Bishop McLaren died.

He was an exalted mystic. During his later years he at times reached such heights of mysticism that his devotions were almost hindered rather than helped by the Sacraments. Unquestionably he was one of the mightiest spiritual forces that have been sent by the Providence of God into the surging, roaring life of this mighty city.

Two of his proverbial sayings deserve special quotation. (a) "Protestant superstition is worse than Roman superstition." (b) "The parochial clergy alone cannot convert this mammonized age. They need the help of the Religious Orders, as Europe did, when, after the Crusades, people began to grow rich, and the Begging Friars had to come to the rescue of the parish priests."

This must have been in his mind when he invited the Sisters of St. Mary to begin work in Chicago. The center of their noble work, which is more fully mentioned in an-

other chapter, and which still continues, was in and around the Cathedral. Mrs. McLaren, like Mrs. Anderson in later years, was devoted to the Sisters of St. Mary, and helped definitely and regularly in support of their work at St. Mary's Home for Girls.

It was Bishop McLaren, also, who, through the generosity of Mr. Tolman Wheeler, founded the Western Theological Seminary, and chose those profound scholars and loyal Churchmen, Dr. William J. Gold and Dr. Francis J. Hall, as the chief spirits of its faculty. It was he, likewise, who, through the munificence of the Waterman family, founded Waterman Hall at Sycamore, Illinois, the diocesan school for girls. The original plan, now carried out, was to establish this school as one for boys. Waterman Hall is now St. Alban's School for Boys.

Mrs. McLaren, who died at St. Luke's Hospital, in New York City, on March 27th, 1914, was indeed a true help-mate. A gracious and winsome lady, she supported her husband in every possible way, travelling with him in the earliest days, when the vast diocese was coterminous with the State of Illinois, and furthering, as far as she could, his work and influence among both clergy and laity. Her final illness was lingering, and at times painful, but was bravely and patiently endured until the end brought the well-won release and reward.

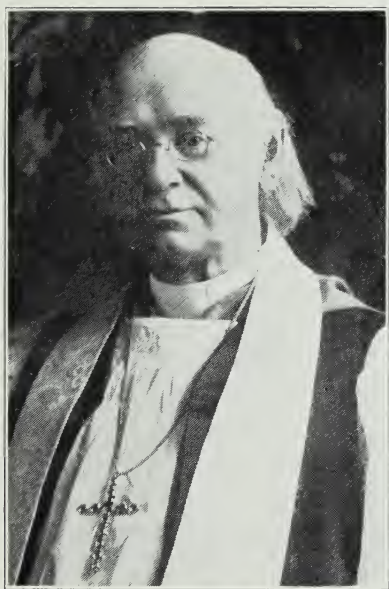
There were three children—two daughters and one son. The son became a lawyer, and lived in Mexico City for some years. Mrs. McLaren's burial service, nine years later than the Bishop's, was also held in the Cathedral of Saints Peter and Paul.

So, on February 19th, 1905, the Rt. Rev. Dr. Charles

Palmerston Anderson, till then Bishop Coadjutor, automatically became the Fourth Bishop of Chicago. He came from Kemptville, Ontario, Canada, and was born on September 8th, 1864. Someone once said, on hearing for the first time Brahms's tremendous first symphony, "Before the orchestra had played ten bars one felt that he was in the presence of a master."

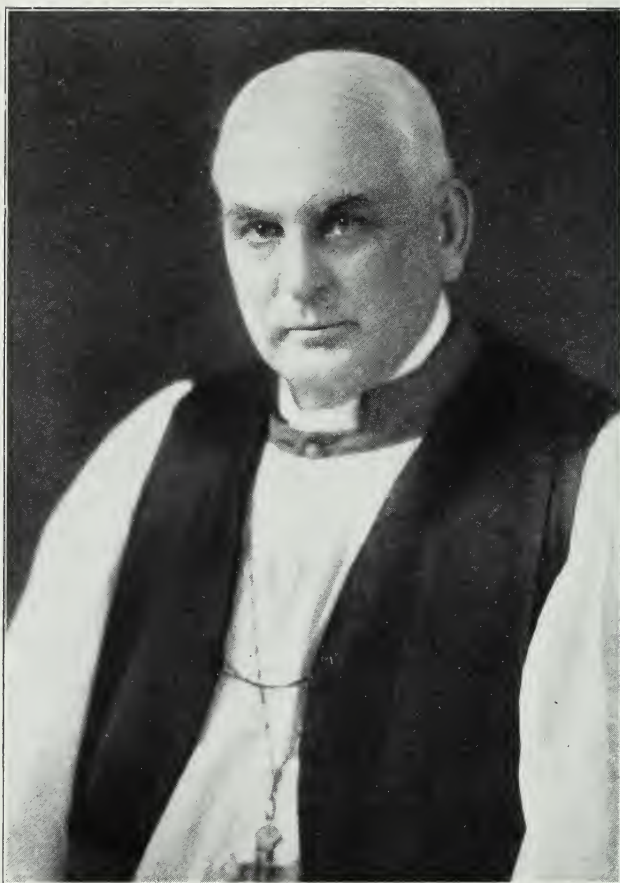
Something similar was realized by those who met Bishop Anderson. He was a powerful personality. His frame was strong. His eyes were piercingly black. Some of his features were felt by many to resemble Napoleon's. His complexion was ruddy, and his face was unusually handsome. His voice was full and resonant, and his manner easily became commanding. Had he not felt a call to the Ministry, he would probably have entered public life, where he would undoubtedly have been a leader. Withal he combined a modesty which shrank, with characteristic English reserve, from anything like mere prominence or mere personal applause. In his later years he mellowed this strength with a sympathetic gentleness which was both attractive and helpful to many.

Intellectually he was clear and solid. His convention addresses, when he had the time and the theme, were masterpieces. Some of them should be republished as monographs. The writer ventures the opinion that if the Chicago lay deputies to the 1934 General Convention had reread and thoroughly digested his brilliant charge to the diocesan convention of 1903 on the Church's name, they would have voted with, instead of against, Chicago clerical deputies about dropping the word "Protestant" from the Prayer Book's title page. Rarely has anything been written on this



THE RT. REV. WILLIAM ED-
WARD McLAREN, D.D., LL.D.,
D.C.L.

Third Bishop of Illinois



THE MOST REV. CHARLES PALMERSTON
ANDERSON

Fourth Bishop of Chicago and Presiding Bishop, 1929-1930

subject which has shown more learnedly, comprehensively and convincingly that "Protestant Episcopal" is an unwise title for this part of the Holy Catholic Church. How any Chicago layman could vote in 1934 to retain such a title in the face of Bishop Anderson's overpowering criticism, which was just as true in 1934 as it was when he delivered it in 1903, is one of the inexplicable phenomena of convention psychology.

Reference has already been made to the clarity and thoroughness of Bishop Anderson's "survey" message to the diocesan convention of 1915. A previous very able charge was that on "Unity" in 1912. It is a document of wide compass and prime importance. Among his most thoughtful and impressive sermons was that on "The Kingdom of God," preached in the Milwaukee Cathedral at the consecration of Bishop Ivins, on May 27th, 1926.

For years he conducted the Holy Week Noon-day services in Chicago's Loop. The Church Club published these masterly addresses in pamphlet form, year after year. Though necessarily brief, they were models of forceful simplicity. The themes were not new—repentance, faith, righteousness, service, courage, love of God, neighbor, city, home, love of our God and Saviour Jesus Christ—but the treatment was always live, vivid, fresh and strong.

When he spoke to the House of Bishops, or to the whole General Convention, results followed. At the famous all-day session in Detroit, in 1919, when the "Nation-Wide Campaign" was being forged in the furnace of debate, Bishop Anderson's clarion call finally dominated, sweeping hundreds of conservative men into the glowing enthusiasm of that forward vote.

Probably the greatest sermon of his life was his almost death-bed charge to the General Convention of 1928, in Washington. It was written when he was laid low by dire illness, and was confined not only to his room but to his bed. He gathered a moiety of strength, by no means his wonted share, and roused himself by a mighty effort when the hour came for this trumpet call. He spoke it forth in the open air, before an immense throng of thirty thousand, gathered at Mount St. Alban, in the nation's capital city, on the grounds of the Church's National Cathedral. His splendid voice rang out with all its accustomed power, and set the key-note of the great convention at the highest pitch.

The office of Presiding Bishop then fell vacant. This pinnacled position was offered to Bishop Anderson. Though desperately infirm, with angina pectoris gnawing at his strength, he courageously answered this call of duty, which crowned his ministry with three months' leadership of the National Church. Then he died, on January 30th, 1930.

His first work, after ordination, was the rugged task of a missionary among the Canadian lumber camps around Beachburg in Northern Ontario. He travelled on a forty miles' circuit, over rough roads, through frontier conditions. The woods always appealed to him. He later built his summer home in the woods of northern Wisconsin. Soon the lumber-jacks and the farmers of Ontario realized that the young priest took his work seriously. When he called at anyone's home, the bell was rung, and all the "help" and all the children were gathered at once. The children were catechized. The bigger people in the in-

formal congregation listened to some earnest words about religion. Then the manly young missionary, who was often accompanied by his wife, drove on to repeat the programme at the next farm-house.

Only two years were allotted to this work, however, for the call came very speedily to begin work in the diocese of Chicago.

Oak Park, a rising suburb, about ten miles west from the Lake and the Loop, sought the leadership of the young Canadian Priest, and for nine happy years Grace Church responded enthusiastically to his pastoral and priestly care.

Thus it came to pass that he occupied but four positions in his ordained life: two years in the Canadian woods; nine years at Grace Church, Oak Park; thirty in the Chicago Episcopate, the last three months of which found him in the chair of the Presiding Bishop.

When he was elected Bishop Coadjutor, in 1900, his Oak Park parishioners were worshipping in the roofed basement of what was soon to be their spacious Church. This election was remarkable in many ways. It would not have been strange, considering the importance of the office, and the striding promise of Chicago, if there had been many candidates, and a prolonged struggle. Such experiences have not been unknown in some of the Church's largest dioceses.

Instead, there was but one candidate. Archdeacon Toll nominated Charles Palmerston Anderson. The nominations then closed. Sixty-seven clergy were present, and voting. On the first ballot sixty of them voted for the nominated candidate. The laity declined to withdraw for a conference among themselves as to ratification. On their

first ballot, thirty-nine concurred, out of forty-seven parochial units present. Chicago's Church people, in our period, have never had difficult or prolonged Episcopal elections. Swiftly and unitedly they have usually made their decisions. They surely have large right to feel that their prayers for the guidance of God the Holy Spirit have been heard and answered.

The committee appointed by Bishop McLaren to notify the rector of Oak Park included the Revs. Clinton Locke, D.D., Ernest Milmore Stires, John Herbert Edwards and John Henry Hopkins, with Messrs. W. H. Chadwick, H. A. Towner, E. P. Bailey and W. H. Webster.

Before the election, some of the older laity were not a little fearsome because of the comparative youth and the somewhat limited parochial experience of the candidate. Their fears proved groundless. Bishop McLaren's ripe judgment in preferring Oak Park's rector was widely known among the clergy before the election, and in the sequel proved to be wise and competent. Humanly speaking, this very unusual vote by both orders sprang from two facts. One was confidence in Bishop McLaren's ability as a judge of men. The other was the strong impression upon his brother clergy made in only nine busy years by the rector of Oak Park's parish.

One of the finest features of Chicago's diocesan constitution was established at the birth of the diocese, through Bishop McLaren's learning and wisdom. His large knowledge of history and of human nature, and his keen sense of fairness, as well as his deep reverence for the ordination vows of both priests and Bishops, were probably influen-

tial factors in shaping a certain clause in the new diocese's constitution, in 1877. This provided that, in Episcopal elections, the clergy should nominate (or elect), and the laity, voting in parochial units, should concur or reject, but should not nominate. Sometimes, during these forty years, earnest and leading laymen have tried to change this wise and just provision, but have always ultimately failed. Once this change did pass in one diocesan convention, but two successive conventions' votes were necessary for such an important constitutional matter, and the proposition failed in the second convention. The clergy have felt, and probably with predominant reasons, that they, since they are obliged to take ordination vows of obedience to their Bishop, which vows are not required from the laity, should have the right of nomination. This clause in Chicago's Church constitution is undoubtedly a partial explanation of the rather astonishing fact that in electing both Bishop Anderson in 1900, and Bishop Stewart in 1930, there was only one ballot on each occasion. This is refreshing in contrast with the experience of many other dioceses, where a different rule prevails.

Bishop Anderson's gift of humor was one of his most attractive endowments. His addresses at Church club dinners, and at other times when the hush and decorum of sermon-time were not in order, habitually caused his delighted hearers to bubble forth with laughter at his keen shafts and ready wit. His pithy style was also proverbial. It frequently ran to short sentences and powerful verbs. He was warily careful concerning the seductive wiles of adjectives. His *Letters to Laymen* are of great value, and have been widely read.

At one clerical luncheon, in honor of a departing Priest called to another diocese, the Bishop remarked, as he rose to his share of the post-prandial programme, "The clergy are a very unfortunate set of men. They are continually moving to parishes which have been ruined by their predecessors, and leaving parishes to be ruined by their successors."

And he could be effectively ironical, upon occasion, as is so common with men who have a strong sense of humor combined with equally strong convictions. At one period the career of the Endowment Fund of the diocese had apparently reached a long and sandy hill. In 1907 the Bishop was pleading for more progress on behalf of this much-needed fund. He forcefully portrayed the previous history of the fund, covering a period of twenty-four years. He reminded his hearers that in 1883 a campaign was planned, and trustees were appointed. Procrastination ensued. Then the clergy were dropped from the Board of Trustees. Other tinkering followed, and likewise other delays. Finally, the Bishop exploded in the following flash of fireworks: "Brethren! for obstructive evasiveness, for masterly inactivity, for ingenious procrastination, for wealth of high-sounding resolutions and poverty of accomplishments, the story of the Endowment Fund of the diocese of Chicago is singularly unique!"

Bishop McLaren was immensely pleased by his young Coadjutor's rejoinder at one of the latter's first Confirmation services. Among the few shoddy people who somehow want to belong to this Church there was one anxious lady of social ambitions and good-sized bank account, whose daughters had been prepared for Confirmation in a

class which included a number of shop girls, and such like. She breathed her oppressed and troubled spirit into the ear of the Bishop Coadjutor before the day of Confirmation, piteously if audaciously asking if the dear Bishop could not possibly come to the Church a little early and confirm her precious ones separately instead of with the *omnium gatherum* of the class. Of course the refusal was as prompt as it was courteous.

Another instance of Bishop Anderson's frankness appeared in his correspondence. He had spoken somewhere on social and economic themes, concerning which he had ample knowledge and Christian convictions. One layman of wealth took strong exceptions to the message. He wrote to the Bishop threatening to withdraw his contributions. The Bishop's reply consisted of four words, all of which are in the dictionary—"Dear Sir: Your money be damned. C. P. Anderson."

Of course many important invitations came to him during these thirty busy years of his episcopate. The most far-reaching was his election by the General Convention soon after the Great War, as chairman of the Church's Commission on Faith and Order. In preparation for the wonderful Conference on Faith and Order held at Lausanne, Switzerland, in 1927, he visited, in company with the Commission, leading Christian officials in Canterbury, Geneva, Athens, Constantinople and Rome. The result, as everyone knows who is aware of what is going on in the religious world, was the epoch-making conference held at Lausanne, when some five hundred men, all prominent officials from ninety autonomous Churches and Denominations of Christians, including nearly all the

major Churches of Christendom, met for this mighty conference on Unity. It was perhaps the most signal gathering of Christian leaders held anywhere during the past five hundred years. The proposition for holding such a conference originated in our own American Church. Ten years of hard work preceded this first conference. At this writing, steps are being taken towards its successor in 1937.

Rome, of course, was not represented. Bishop Anderson, on returning home, now and then described the Commission's audience with the Pope. His Holiness said that as a man he heartily wished the conference every success, but that as Pope he could have absolutely nothing whatever to do with it.

Some fine day, perhaps, since the Pope is now "infallible," when speaking "*ex cathedra*," there will come a brave and learned Pope who will speak "*ex cathedra*" on this great theme, and will infallibly declare what is the truth about the modern Papacy, namely, that it is a man-made growth, arising only from the turmoil of European history, that it has no Catholic sanction, never has been Catholic or Universal, and that he "infallibly" abolishes it forthwith. What a mighty day that will be for the Holy Catholic Church, which now comprises about eighty per cent of all Christians, and also for the foundering, weary, waiting world!

The year of this splendid conference, however, was not propitious. Rome still sat in un-historic, un-Catholic, and uncredentialed isolation "upon her seven hills," and watched the rest of the Christian world, including the Eastern Orthodox Catholics, the Anglo and American Catholics, and nearly all the other organized groups of

Christians, confer and pray together at Lausanne about Unity.

Unity and Missions were the two great passions of Bishop Anderson's heart. His conception of Unity was profound and statesmanlike. In 1907, before the Laymen's Missionary Congress, he eloquently urged a union on the basis of maximums, not of minimums. "It is not what we can give up, but what we can give," he declared, "that should be sought as a basis of Unity."

Of course the diocese made progress under his leadership. Though the pace slackened now and then, during his long term, yet the record he reported in his twenty-fifth anniversary charge to the diocesan convention was a telling one. "Forty-eight new churches have been built; forty-nine rectories have been acquired; thirty-six parish houses, little and big, have been erected; twenty-five missions organized; sixteen missions have become parishes; 41,100 have been Confirmed; communicants have increased from 20,243 to 32,681; contributions to Church purposes have increased over four-fold."

As the burdens of office increased, the Bishop saw that he must have help. Accordingly, in 1911, he requested the annual convention to consider the election of a Suffragan Bishop. The proposition was promptly carried, and the special convention assembled in the historic old Cathedral on October 3rd, 1911. Eighty clerical votes were cast.

On the first ballot, the Venerable William Edward Toll, then Archdeacon of the diocese, received fifty-three votes, and was therefore elected by the clergy. The other twenty-seven votes were scattered among ten priests, all but one of whom were members of the diocese. The laity

concurred on the first ballot. There were forty-eight voting units. A brief review of Bishop Toll's earnest work as Suffragan is given below. His death in 1915, during the Great War, but before the United States had taken part, necessitated another special convention, which likewise met in the old Cathedral at Washington Boulevard and Peoria Street. Incidentally, the Bishops of Massachusetts and of Delaware were present as guests.

Nine nominations were made by the clergy, all but one being members of the diocese. That one was the Missionary Bishop of Salina, the Rt. Rev. Dr. Sheldon Munson Griswold. Being a Missionary Bishop, he was eligible for translation if elected by a diocesan convention. Three ballots were cast, the third electing Bishop Griswold. The lay delegations from parishes and missions concurred on their first ballot.

Bishop Griswold's career in Chicago is also reviewed in the following pages. He outlived Bishop Anderson, though he was not quite three years older, but this was for only ten short months. His summons came on November 28th, 1930. Bishop Anderson died on January 30th, 1930.

For a few years before Bishop Anderson's death his health began to break. His heart troubled him, and as early as 1920 he was unable to preside at the diocesan convention, Bishop Griswold taking the chair in his place. Some weeks in St. Luke's Hospital and some other weeks during the wintry season spent in sunny Florida and other parts of the Southland were necessary at times, and the Suffragan Bishop was indeed a help in every way.

Bishop Anderson's Episcopal residence for a good many years was located on Prairie Avenue near Sixteenth Street.

That section of Prairie Avenue in its palmy days was usually dubbed "millionaires' row" by the newspapers. This, however, was largely before the Bishop came to reside there. As the older sections of the South Side became increasingly "black," with the rapid changes which so often overtake property in the large cities, the diocesan leaders felt that their Bishop ought to have another place of residence. He would never have asked for it, for in all probability it had never occurred to him, so unmindful was he of such "worldly" matters. All the same, his people had their way. A handsome and commodious residence on Drexel Boulevard near Forty-fifth Street was purchased, the Rev. Dr. Edwin J. Randall, then Executive Secretary of the diocese, being a moving spirit in the whole enterprise, and doing a great share of the work involved. This very suitable home, with its private Chapel and its spacious rooms, was the Episcopal residence during the last sixteen years of the Bishop's life. It was sold not long after he ceased to occupy it.

Bishop Anderson was much concerned about the problem of a Cathedral. Chicago was the first diocese in the American Church to own a real Cathedral—one, that is, which was not merely a parish Church used as a Cathedral. Several other dioceses, older as well as younger, had designated parish Churches as "Pro-Cathedrals," but as early as 1852 Bishop Whitehouse led his diocese to buy a lot on a corner of Wabash Avenue and Jackson Boulevard, for purely Cathedral purposes. Unhappily, like all the other property in what is now the Loop which was once owned by the Church, this lot was sold, and on May 17th, 1861, the Church of the Atonement, then situated on

Washington Boulevard and Peoria Street, was purchased, and its name changed to "The Cathedral of Saints Peter and Paul," this historic building being destroyed by fire in 1921.

At least five years before this disastrous fire, however, Bishop Anderson had addressed his diocesan convention at length on the importance of a more centrally located Cathedral, and the result was the incorporation of the Cathedral Chapter, of twelve clergymen and ten laymen, later increased to twelve laymen, elected annually by the diocesan convention.

At once a committee on site was appointed by the Chapter, and active efforts were begun in the search for a suitable location. At one time a finely-located block on Michigan Avenue near Eighth Street seemed within reach. Had but ten families in the diocese been willing to contribute \$25,000 a piece, or twenty families half that sum apiece, the property could have been purchased, and the balance of its price could have been financed, as conditions then prevailed. But neither the ten nor the twenty families came forward, though the terms offered by the owner were most liberal. Many of the Chapter eagerly hoped that this deal might be made. It was a deep disappointment when this was found impossible. The option period expired, and the opportunity vanished.

The late W. R. Stirling, chairman of the site committee, nearly secured another block, near St. James's Church, on the North Side, but that plan also fell through. Later on, Bishop Anderson planned a kind of "concordat" with St. James's Vestry, so that this, the oldest parish in northern Illinois, should become the "Pro-Cathedral" and its

rector, the Rev. Dr. Duncan H. Browne, should be the Dean. This agreement, to repeat, provided that when \$2,000,000 should be raised for Cathedral Endowment, the Vestry would relinquish all connection with St. James's, and the parish buildings should then become diocesan property; the church should be a real Cathedral. Though this contract was never signed, the plan was sufficiently understood to make possible the holding of some diocesan conventions in St. James's, as well as several other diocesan gatherings. No money was raised towards the \$2,000,000, and the advent of the depression stopped the plan.

Again, St. James's, as a parish church, was committed to a tradition altogether different from that of the historic Cathedral. Bishop Stewart, therefore, asked and obtained a dissolution of the proposed agreement, and for a year after his Consecration had no Altar of his own. In 1932 he finally assented to the repeated pleas of his former parish, St. Luke's, Evanston, that he accept the rectorate once more, and make the parish church his "Pro-Cathedral." The ancient *Cathedra*, or Bishop's Chair, was removed to St. Luke's, the Bishop entered into a three years' contract with that parish, and carefully provided that his successors in office should not be thereby bound. Of course not one cent of the income from the Cathedral Endowment Fund goes to St. Luke's, and the Bishop receives no remuneration from the Pro-Cathedral for his services. The Very Rev. Gerald G. Moore was called by St. Luke's Vestry from the Church of the Advent, Chicago, to be the Dean of the Pro-Cathedral. The diocesan offices, however, were moved to 65 E. Huron Street.

Previous to all these Cathedral projects, another plan

had been broached and considered which would probably have located the Cathedral on the South Side. Grace Church, Chicago, had burned. The Cathedral had also burned. The plan was to form some kind of a merger which should unite the two properties, and yet safeguard the identity of both the parish and the Cathedral. This would have brought together nearly one million dollars in money and in land values, if the Cathedral properties had been sold, and its insurance and endowments had been added to those of Grace parish. The plan proved to be too complicated to be practical, and it fell through.

A really astonishing event occurred not long before the death of Bishop Anderson. Quite probably it has rarely if ever been paralleled in any diocese in this country. When Charles P. Anderson was a school-boy at Port Hope, Ontario, Canada, there were two other boys among his schoolmates who were constantly bickering and quarreling with each other. One day Anderson said, "Why don't you boys fight it out, and quit all this noise and fuss?" They decided that the plan was a good one. So one day after school the three boys went to a secluded spot, and Anderson was chosen referee. The fight was a good one, and in dead earnest. The referee finally decided which one was the victor. The bickering ceased, as "*causa finita erat.*" But the victor never forgot his referee.

After school days were past, the three boys separated. The victor in the fight never saw Charles P. Anderson again until just before the former's death. The school-boy friendship, however, had never flagged, and as the end of this loyal man's life approached, he said to his lawyer, "In my will I leave one million dollars to Charles Palmerston

Anderson, Bishop of Chicago, for him to use in his work." Of course there was a legal discussion with some of the relatives, but in the end Bishop Anderson received nearly one million dollars, which he did use to great advantage in the diocese of Chicago, giving some thousands apiece to nearly a score of diocesan institutions and organizations. It isn't often that a school-boy's fight had such a sequel, anywhere.

Bishop Anderson's Memorial is the beautiful Chapel of the Western Theological Seminary, in Evanston, now the Seabury-Western Seminary. It was built by popular subscription. Some 7000 of his people, including many of the children in the Church (Sunday) schools shared in the giving. This beautiful chapel was dedicated on St. Matthew's Day, 1930, when the Bishop's body was removed from its temporary resting place and placed beneath the Chapel's Sanctuary. Bishop Griswold dedicated the Chapel, and Dr. Stewart preached the sermon, the text being "The Temple of His Body."

After Bishop Anderson's death Mrs. Anderson divided her time between Chicago and her relatives in Belleville, Ontario, Canada. At the opening of the centennial year she was residing in Chicago, at 1118 East Forty-sixth Street.

The Rt. Rev. Dr. William Edward Toll, Chicago's first Suffragan Bishop, was formerly rector of Christ Church, Waukegan, for many years. His important connection with the election of Bishop McLaren has already been mentioned in our story. He had returned to the diocese in 1874, and when our period opened, his name, in seniority, was among the first dozen in the clergy list of the diocese.

He was always recognized as a leader, and his hearty, friendly manner, as well as his simple, earnest devotion, made him welcome wherever he went. His prompt election on the first ballot taken by the clergy was a strong testimonial to his popularity and worth.

As Archdeacon he had already supplemented the work of the Bishop in every possible way, and had endeared himself to the clergy and to many of the people. While not a great preacher, his sermons were always earnest, and loyal in every utterance to the eternal verities of "the Faith once for all delivered." His visits for Confirmation and at other times were always anticipated with relish.

In addition to his Confirmations, he devoted much time during the first year after his Consecration to enlarging the Endowment Fund of the diocese. He was a frequent attendant at the Round Table of the clergy, and on March 9th, 1912, at a largely-attended meeting of the clergy, the Rev. Charles E. Taylor, then priest-in-charge of the Mission of St. Michael and All Angels, at Berwyn, presented to the Suffragan Bishop, in the name of all the clergy, a handsome cope and mitre. These historic Episcopal vestments were often worn at his subsequent Confirmations.

Bishop Toll's kindly, fatherly presence was always cheering and encouraging. In his convention address, in 1914, he stated that he had visited, since his Consecration, every parish and mission in the diocese at least once. His strongest plea on that occasion, which made a deep impression, was for more young priests who believed that this Church can go out into a new section of Chicago, and build up, under God, a lasting work.

The following year he struck another note of possible

advance. This was the work among Chicago's large contingents of foreign-born peoples. There were then some forty-five different languages spoken in Chicago, and several newspapers were being published in foreign tongues. The Bishop more especially called attention to the work among the Swedes, the Bohemians, the Poles, the Italians, and, later, among the Colored people.

For sixty years the diocese had carried on some Swedish work, and at this writing St. Ansgarius' congregation is still organized, and continues to be the proud possessor of the very beautiful "Jenny Lind" Chalice and Paten, which that famous and gifted songstress donated to them in the early years. During this long period St. Ansgarius' has had decided ups and downs. At present the predominance is for the "ups."

Among the Bohemians there has never been any separate mission, but the Church of the Good Shepherd, in Lawn-dale, has won some members, for the neighborhood has been largely Bohemian for many years.

The Italian Mission worshipped in St. John's, Clybourn Avenue, for some time, but finally disintegrated. It has been found exceedingly difficult to secure adequate clerical leadership for foreign-born work.

Among the tens of thousands of Colored people in Chicago and the suburbs, the diocese has been well represented for a good many years in St. Thomas's mission, which had worshipped at Thirty-ninth Street and Wabash Avenue for some time before the close of our period. At one time it was the largest Colored congregation in the entire American Church. St. Thomas's has been reinforced by the establishing of three other Colored mission congregations,

one being also on the South Side, one on the West, and one in Evanston.

The Poles of Chicago have maintained for years an unusual work among themselves, thoroughly Catholic, but as thoroughly independent of Rome and the Pope. They are friendly to the Church, but are entirely independent. Their orphanage alone had at one time some three hundred children. They have a Bishop, and several congregations. No specific work has been done among them, so far, by our diocese.

Bishop Toll was not young when he commenced his arduous duties as Suffragan. He never spared himself, and the constant change and travel finally told upon even his hale and hearty strength.

As the summer of 1915 approached, he was attacked by serious illness, which proved to be fatal. Though only in his seventy-second year he was laid low, breathing his last on the 27th of June, 1915. His mortal part rests at Nashotah in the beautiful grounds of the Nashotah Seminary. The clergy and laity who loved him so much gave the fine monument which marks his grave.

His work as Suffragan was that of a pioneer, and well and faithfully was it done. It was no easy task to find his successor.

The Great War was raging at the time in unhappy Europe. The whole world was in a ferment of consternation, intense anxiety, indescribable suffering, loss and danger. Those at the front met the full onset. Those who had to stay at home strained every nerve to build up a base of adequate supplies. Gripping concentration was required



ANDERSON MEMORIAL CHAPEL
Seabury-Western Theological Seminary, Evanston, Ill.



THE RT. REV. WILLIAM EDWARD
TOLL, D.D.
First Suffragan Bishop of Chicago



THE RT. REV. SHELDON
MUNSON GRISWOLD, D.D.
Missionary Bishop of Salina (Kansas),
Second Suffragan Bishop, and Fifth
Bishop of Chicago

for any constructive thinking that was not immediately connected with the War, for the terrible conflict absorbed all the strength at anyone's command. It is not surprising, therefore, that Bishop Anderson allowed nearly sixteen months to pass before he called another special convention to elect another Suffragan Bishop.

All the candidates but one, as has been stated, were priests in the diocese. That one was the Missionary Bishop of Salina (Western Kansas), the Rt. Rev. Sheldon Munson Griswold, D.D. He was elected on the third ballot by the clergy, the laity concurring by a handsome majority on their first ballot. There were 101 clerical votes, and fifty-eight parishes and missions, each voting as a unit. The Bishop appointed two priests and one layman to notify Bishop Griswold. These were the Rev. George Craig Stewart, L.H.D., rector of St. Luke's, Evanston, and the Rev. Charles Herbert Young, rector of Christ Church, Woodlawn, Chicago. These two clergy were the two nominees who received the highest remaining votes on the first clerical ballot. The Suffragan's salary was fixed at \$5000 a year, and the convention adjourned.

By January, 1917, Bishop and Mrs. Griswold were ready to move to Chicago, and on January 8th, the historic old Cathedral on Washington Boulevard witnessed the impressive service signaling his translation from Salina to Chicago. When the news of this election reached Bishop Griswold, he was confronted with the responsibility of a very difficult decision. True, the field in Chicago was vast in contrast with that in the Western section of Kansas. The district of Salina had then but fourteen clergy, with

1239 communicants scattered among thirty-six little congregations, the largest being the Cathedral at Salina, which enrolled but 185 communicants. The total contributions of the whole district reached about \$17,000 a year. Nevertheless the Chicago call had its serious limitations.

At that time the Suffragan Bishops, of whom there were several, had seats but no votes in the House of Bishops. The Missionary Bishops had both. This deprivation of a vote in the House was deeply felt by Bishop Griswold. And the position of a Suffragan is, of course, that of an assistant, resembling in many ways (though on a higher level) that of a curate in a parish, or perhaps, to be more accurate, that of a vicar. On the contrary, there is complete independence in the position of a Missionary Bishop. In some respects he has more freedom than a diocesan Bishop.

All the same, the election was felt by Bishop Griswold to be a call of duty, and he came. More than once he said to the writer, "Had the call come to be a Bishop of a diocese, the promotion would probably have appeared at once to be the summons to a plain duty. Why, then, should one hesitate or demur at a shrinkage of status, when the call was so evidently one of duty, and was also accompanied with such an enlarged radius of opportunity?"

So he came, with such unquestioned faith, with such warm-hearted affection, with such radiating cheeriness and optimism, such tireless devotion to his work, such instant readiness to serve the diocese and to help the clergy even to the smallest detail, coupled with such enthusiastic and admiring friendship for his chief, and above all, with such deep reverence in his spiritual life and such thorough

acceptance of the entire Catholic Faith, that the busy, harried, war-oppressed diocese soon awoke to the greatness of the blessing bestowed through his acceptance.

One of the earliest of his many good deeds was to call together several of the leading clergy for an informal conference about a "Rule of Life." Though for years, since way back in Bishop McLaren's time, the clergy had met in annual "Retreats" and "Quiet Days," yet there had been no definite daily "rule" either suggested or adopted, save in individual cases which, of course, were not noised abroad. Some of the more methodical clergy, including those whose earlier years had provided them with the advantage of being curates in well-organized parishes under competent rectors, unquestionably had made personal rules for their own efficiency, but there was no general agreement or understanding on the subject.

Bishop Griswold, with the advice and support of the priests in this conference, drew up a minimum "rule" which was soon voluntarily signed by a great majority of the diocesan clergy. The items included daily devotions, frequency of self-examination and frequent reception of the Holy Communion, meditation, time of rising (not later than 7 A.M.), minimum number of parish calls, themes for intercession (for instance, each priest was to pray by name for all the diocesan clergy on Tuesdays), and the amount of time allotted for daily study, or for solid reading. At every Ember season (four times a year), every priest who signed up for this "Rule" received from Bishop Griswold a blank for him to fill, stating in every item how he had kept this "Rule" since the previous

Ember season. Its effect upon the clergy was far-reaching, and could even be detected in some instances. It was perhaps the most vitalizing plan for the clergy which had matured in the diocese for many years.

During several diocesan conventions, in the enforced absence of Bishop Anderson, Bishop Griswold, of course, took the chair. He was a gracious and efficient presiding officer, always keen and ready, and invariably the courteous master of every situation. This welcome mien he also preserved when presiding at the diocesan Council, or at the meetings of any of its component departments. True, he would sometimes, in his eagerness and knowledge contribute to the discussions more than is usually considered to be the duty of the chairman, but everybody always forgave him, for every reason.

He soon grew to be considerate about his preaching. At first the time-limit which he had found useful, and therefore obligatory, in Western Kansas, was naturally tried amid the rush of Chicago, but he soon discovered that modification was necessary. He promptly and gracefully conformed. His messages always rang true to the highest notes of the Faith, and the depth and limpid simplicity of his own devotional life permeated them with a rich impressiveness.

His "Retreats" for both clergy and laity were always periods of real spiritual refreshment for everybody in attendance. The writer especially recalls his meditations on "The Seven Deadly Sins," at one Retreat, and his pithy comments on "Gluttony." In brief he remarked that the average clergyman "thinks too much about what he eats,

talks too much about it, and often eats too much, anyway." This rather homely truth struck home for many.

The Bishop's kindly sense of humor rose more from the depth of his Christian cheeriness and sympathy, than from the tinsel brightness of mere wit. His gift of personal sympathy was not only natural, but highly cultivated and he poured balm into the wailing heart of many a cleric bruised by collision with the usual run of parochial experiences, particularly those which center in parish houses, or radiate from budgets, or, alas! now and then from choirs!

From the outset he preferred to officiate in the historical vestments for Bishops, instead of in the English dress for a Bishop when sitting in the House of Lords (commonly called among the irreverent the "magpie"). Tall and erect, in cope and mitre, he made an imposing climax to a vested procession, especially when his mitre was "on straight." On the street he usually maintained the custom of a clerical hat, which very few of his clergy did or even tried to do, and no pungent comments from those who preferred the passing fashions of the laity in this respect could budge him in the least degree. Bishop Griswold was soon recognized as a great addition to the diocese and was much beloved by everybody.

During his later years he was obliged to undergo two serious major operations, and his weary weeks in the hospitals were times of very earnest prayer among thousands of sympathizing communicants. On his recovery from the first of these operations, there was a clerical luncheon given in his honor at St. Paul's parish house, which was soon followed by a joyous, choral Holy Eucharist in

St. Chrysostom's Church, the choristers, choir-master and organist all being priests of the diocese. His devotion to Mrs. Griswold, who was not strong physically, though she occasionally accompanied him on his near-by visitations, was most chivalrous. They had no children.

Though quite infirm in health, he was honored at the close of his afternoon in life by an action which gave him much quiet gladness. The diocesan convention elected him to the full Episcopate at the death of Bishop Anderson; and on February 9th, 1930, he thus became the fifth Bishop of Chicago, after serving as second Suffragan Bishop for thirteen busy years. On his bed in the hospital he received the tidings of this election, and his first official act as Bishop of Chicago was to call for a special convention, to meet May 13th, and to elect the second Bishop Coadjutor of the diocese. This was the convention which elected the Rev. Dr. George Craig Stewart on the first ballot by an overwhelming majority in both orders.

Bishop Griswold lived close to God. During the long days and longer nights of his last illness he was almost continuously in prayer.

"The Lord's Prayer, the Gloria Patri, fragments of the Psalms, the Benediction, the words 'peace' and 'eternal life,' were ever on his lips, as he travelled homeward."

"So was his passing!

"His task accomplished and the long day done,

"His wages taken, and in his heart

"A late lark singing,

"He was gathered to the quiet West

"The sundown splendid and serene—of death."

B I S H O P S O F O U R F O R T Y Y E A R S

These words are quoted from the very beautiful Memorial adopted by the ninety-fourth diocesan convention, held in St. James's Pro-Cathedral on February 3rd, 1931, and presented by a committee of his clergy.

Chapter III. Some Outstanding Clergy

THEY lived and loved and laughed and toiled amid the opportunities and limitations of their day, now seemingly so distant, though it was but forty or fewer years ago. Much that the centennial year inherits is due to their labors. Space forbids more than a scanty sketch in any instance, but their memory ought to be kept alive and green, and their work ought not to be forgotten.

There was Clinton Locke, who came to Chicago in 1856—"a gentleman of the old school," in very truth. Grace Church, Chicago, where he was rector for many years; St. Luke's Hospital, Chicago, which he was so largely instrumental in founding; his "Five-minute Sermons," published first in *The Living Church* and then bound up in book form; his ready wit and humor; his long term as Dean of the Chicago (N.E.) Deanery; the splendid patience with which he accepted his pitiable calamity—the loss of his voice when he was otherwise in large possession of his wonted strength—these and many other well-marked characteristics and important deeds, will never be forgotten by his fortunate friends. He resigned Grace Church in 1893, simply because his voice utterly failed him.

Mrs. Locke was also an original character. She was noted for many things, but especially for her tact. The legend goes that one day the rector was busy in his "den" upstairs, when the rectory door-bell rang, and one of the ladies in the parish noted for long visits and many tales of

woe was admitted. Mrs. Locke leaped to the rescue, and escorted the caller to a remote corner where the usual invoice of volubility was unloaded upon her polite attention. After a long time the rector leaned over the banisters and called out loudly, "Is that old bore still here?" To which the ready heart downstairs burst forth, "Oh, no, dear. She left long since. This is the charming Mrs. Blank" (who was "the bore")! The story also goes that for some years Mrs. Bore-Blank tried to find out who the "old bore" was that had preceded her, but somehow she was never successful.

Mrs. Locke was well written up in a popular novel of Chicago life, published not long before our period began. She was called "Frau Major" in this interesting book. Among her other hobbies, she was immensely successful as a cat-fancier. She raised Angoras and the like for many households in well-dressed Chicago. Her husband did not love cats, but he loyally and manfully endured them. He wrote a famous jingle, every line of which ended with the word "cat," the closing word being "Requies-cat."

One memorable night, in summer-time, he was traveling by train to Chicago from their summer home in upper Michigan, summoned by an appointment which even vacation days had to respect. Mrs. Locke softly persuaded him to take with him a fine Angora, securely boxed, for a purchasing and insistent client in Chicago. Most reluctantly he consented, assured by the lady-consignor that all he would have to do would be to leave the boxed cat in the baggage car, while he fled to his Pullman. All went well until about 3 A.M., when the porter poked him into wakefulness with the delightful message from

the baggageman, "Your cat is out, and I can't catch him." With muttered comments the Reverend Doctor struggled into some clothes, and wended his way into the baggage-car, where a heart-rending half-hour of cat-chasing ensued over and around trunks, grips and express packages, only to discover at the climax that he had been chasing another cat! His cat was demurely sleeping in its box, during the entire mêlée. Possibly the above-mentioned poem was part of the aftermath.

Dr. Locke was for many years Dean, as has been said, of the North Eastern Deanery. A brother priest, named Perry, had a mighty and remittent urge to read a paper before his brethren of the clergy at a meeting of this Deanery. With an overflowing of mercy in his heart towards the rest of the clergy, Dean Locke put off this brother for several successive meetings, on one pretext or another. Finally the exasperated cleric demanded an explanation. "Fear of Peritonitis," exploded the Dean. "Better than Locke-Jaw," was the snorting repartee. All the same the paper was never read.

Dr. Locke wrote his "Reminiscences" of the diocese. They are personal, sparkling and incisive. They are in the Registrar's office. Some day they should be edited and published. They carry the story of the diocese from the close of the pamphlet by the Rev. Dr. Francis J. Hall, down to 1893, when this chronicle begins. Dr. Locke was the author of an historical work of recognized merit, *The Great Western Schism*, a book still widely used. He was succeeded by his curate, then the Rev. Ernest Milmore Stires, afterwards a D.D., L.H.D., D.C.L., and LL.D., and

rector of St. Thomas's Church, New York City, and now the third Bishop of Long Island.

Then there was that ruggedly individualistic parson, who shall be nameless, and whose chief attainment as a priest of this diocese was the parish register at Lockport, where he was in charge for a while. When he resigned, he adorned this parish register with his personal opinions of the communicants enrolled therein. Enough libel suits to flood Cook County's largest courthouse could easily have ensued. The register was for years a diocesan curiosity. Does anyone suggest that other priests at other times have felt strong leadings to emulate some of his descriptive powers? Picnic parties of sober clerics, bowed beneath the carking cares of office, used to flock to Lockport, in the early days, to regale their spirits with these choice biographical gems.

The Rev. Duane S. Phillips, S.T.D., became rector of the parish in Kankakee in 1867. When the World's Columbian Exposition opened its gates, in 1893, he was the fourth priest in the order of seniority on the diocesan clergy-list. He was president of the Standing Committee (a kind of Cabinet, dear reader, for the Bishop) for many years. He became most definitely and thoroughly deaf as life wore on. Even Beethoven's ears balked no more obstinately. Dr. Phillips was armed (or, rather eared) with a most imposing ear-trumpet, with a long rubber hose. Blandly smiling, he would approach a friend with this contraption, cheerfully offering the tube and its orifice to the embarrassed visitor, and in a loud and sonorous voice (which the good man could neither hear nor regulate), would commence his part of the conversation.

One day he was called to that risky duty, the Baptism of a lusty three-year-old. (Incidentally one may refer to the considerate kindliness of the opening rubric in the Baptismal service, which is officially printed in every Prayer Book, reminding the faithful that they "should not defer the Baptism of their children.") This occasion was fortunately a private Baptism. When the rector produced his trumpet and tube, and handed them to a sponsor, in the quest for the child's name, the startled youngster interrupted the service with vocalized struggles that can better be imagined than described. The next day (somehow without his trumpet), Dr. Phillips was passing the boy's home, only to behold a sudden flight to mamma, accompanied by the sobbing cry (though of course it was inaudible to the rector), "The minister has lost his hose!"

Dr. Phillips was not the only deaf member of the Standing Committee. The Rev. Dr. Francis J. Hall, of whom more below, was also deaf, and a fellow-member of this important committee for many years. Finally the diocesan convention decided that it would be perfectly proper and economical to elect a committee with the normal equipment of auditory nerves, and this was eventually done, as gracefully and kindly as possible.

The Rev. Dr. Francis J. Hall, as is known on both sides of the Atlantic ocean, was the supreme theologian of the diocese of Chicago, and many would also say, of the whole American Church. His *magnum opus*, those wonderful ten volumes of theology, covers the whole field of the best theological learning in all the Christian ages. The publishing of such a series of books would confer lasting credit upon any Christian scholar in England or this country. In

fact it may be questioned whether any other English-speaking Christian scholar in Dr. Hall's time has produced such an extensive work in theology. Thousands of references were examined for each of the most important books in this remarkable series, and the whole set is a rich mine, embodying the best-accredited teachings of all the Christian centuries on these gigantic and vital themes. Well may the diocese of Chicago be lastingly proud of this brilliant, profound, humble, God-fearing and most accurate scholar.

His heaviest affliction was probably this same deafness which attacked him in his early years, and shut him up into his interior life for all the remaining decades. He never allowed it to embitter him, and one can see now his keen, kind, intelligent face, smilingly greeting those whom he could not hear at all, as he attended some grouping of clergy or other friends.

Nevertheless, with the aid of an ear-trumpet (a smaller one than that of Dr. Phillips, and minus the long "hose"), he could hear something when he turned up at Church dinners and the like. Usually the clergy good-naturedly took turns in sitting near him, as they used his ever-ready pencil and writing-pad, to keep him posted on what was being said. His very winsome smile, always in evidence, was more than ample reward to those who thus aided him on his way.

He taught the fortunate students of the Western Theological Seminary their theology for many years, until one fine day—a sad day for Chicago—he was called to a similar work in the General Theological Seminary in New York City. He felt that he could not decline this larger

opportunity, though he never severed his connection with the diocese of Chicago. He held this position until his death in 1932. He was a convinced Catholic. At the time of his death his seniority placed his name second from the top in the Chicago clergy-list.

And now this narrative turns to Father Kinney, one of Chicago's most unique clerical characters. The Rev. Henry Clay Kinney was transferred to Chicago from Vermont in 1867. He was then twenty-nine years of age. He remained in this diocese until his death, on June 16th, 1923, at the age of eighty-five years. At the time of his death he had for several years been the oldest priest in the diocese, not only in years but in seniority. His work for a long time had been that of rector of Holy Trinity Church, in the Stock Yards district of Chicago. He never married, but lived among his people, none of whom had very much income. It was in that section of the great city which Upton Sinclair, in his scare-head-lined book called *The Jungle*, has so graphically cartooned. Father Kinney's long beard, first brown and then white, will always be remembered by his contemporaries. He was very fond of statistics, and his occasional papers at the Deanery or Round Table meetings were gorged with this kind of data. He read a good deal, and had decided opinions on many subjects, which he was not at all averse to ventilating when with the younger clergy. These usually listened to him with veiled amusement, which sometimes gave place to a different mood whenever they attempted to cross swords with him in debate, for they did not always find that theirs were the brighter and keener blades. Frank though he always was, he was affectionately regarded by the

clergy, and his dogged loyalty to his difficult work in the Stock Yards territory was deeply admired. His people were devoted to him.

At one time he did some work among the Indians, possibly before he came to the diocese. At any rate, he was fond of telling to girls and boys some of his Indian experiences. There was one of his Indian boys whose name had a strong fascination for the children, and they memorized it so well that they could recall it in their full maturity. The name was Cogogeocogabe!

Father Kinney's (everybody called him "Father") final experiences included some which were somewhat unusual for a priest of this or of any other diocese. Soon after the Great War he began to write about the whole "awful conflict," and the combination of the exciting theme and his advancing years proved too much for him. The task slightly unbalanced his mentality, and it was found necessary by his friends to shelter him in the asylum at Dunning. Here he found a number of fellow-inmates, some of whom had very unique specialties in mental unbalance. One was a kleptomaniac. This may not have been so unusual, but the manner of its manifestation is not often duplicated. Every night, as slumber invaded the ward, he would tread softly, and stealthily steal the pantaloons of all the other men, and pile them in orderly fashion under his bed. Then he would turn over and sleep the sleep of the rich. In the mornings it became a regular incident to form a long file of men, bent on discovery, who would march to this friend's bed, and thence unpile the entire ward's stock of trousers, distributing them in rescue to their respective owners. This was perhaps diverting, but not very exciting.

There was another inmate, however, who provided the excitement. He was a nineteen-year-old boy who had gone daft over high-school foot-ball, and imagined that he was constantly on the gridiron, grappling with the opposing team. When Father Kinney, aged eighty-two at the time, would think of taking a brief walk in the aisle of the ward, this youth would at once lower his head, "butt in" hard, and knock the old gentleman to the floor in a victorious rush. The patient octogenarian stood this game as long as he thought was required by Scripture, and then, one afternoon, collared the young athlete and gave him a sound thrashing, much to the delight of the other men. The clamor finally reached the ears of the Warden, who, after careful investigation, decided that the deed was a perfectly sane one, and promptly discharged the Rev. Henry Clay Kinney from the asylum as completely cured and restored to his right mind! So the dear old priest passed away in his own home, after all. He died on June 16th, 1923, in his eighty-fifth year.

In 1871 the Rev. William Petrie became rector of the Church of Our Saviour, Chicago, three years after the congregation had graduated from the status of a mission into the fellowship of parishes. He also cultivated an imposing beard. His was the last paid quartette choir in the diocese. St. James's, Chicago, used to boast the possession of this kind of musical organization, and indeed maintained one until 1884 when its "boy choir" was installed as a mighty innovation. Incidentally, a vestryman of St. James's, when this "boy choir" first sang, left a remark on record which musical people ought to have at hand. He was rather luke-warm about the innovation. He quer-

ulously complained to the choirmaster that the choir "didn't sing together." Further conference disclosed the cause.

Some of the music was a trifle contrapuntal. The basses would start a little theme, which would then go to the tenors, the altos, and finally reached the sopranos, while the full choir rejoiced in the counter-themes. The vestryman stated, however, and with absolute accuracy, that the old quartette never sang that way! The writer well recalls attending a service at St. James's in July, 1883, when the quartette still reigned. It was a memorable service!

St. James's has preserved its choir-association for more than forty years. They meet yearly at dinner!

Dr. Petrie's quartette (which wag was it that once styled this kind of a choir as "the four beasts—now we say 'living creatures' instead of 'beasts' before the throne"?) had quite a repertory of Eucharistic music, for those days, but they were never allowed to sing it except Sunday afternoons at Evening Prayer. It never adorned the service for which it was composed.

The rector not only had his views about Church music, but he was an accomplished French scholar. He was widely read in French literature. He rarely allowed his congregation to have anything to do with the rest of the diocese. This he never explained, but it was generally understood as a distinctive expression of parish policy.

When this priest was 60 years old, he decided to marry, and marry he did. He spent his years of retirement in St. Joseph, Michigan. Reference to the unique character of some of the old timers would not be complete without at least a passing glimpse of the Rev. William J. Petrie. There

was never again anybody quite like him, at least during our "great forty years."

The Rt. Rev. Samuel Cook Edsall, D.D., and the Rt. Rev. Frederick William Keator, D.D., LL.D., were both originally young lawyers, working in the same office in Chicago, when they decided to study for Holy Orders. Bishop Edsall's father was at one time Attorney General of Illinois. In 1899 Edsall was consecrated Bishop of North Dakota; later he became the second Bishop of Minnesota, succeeding the famous Bishop Whipple. Three years later Keator was consecrated First Missionary Bishop of Olympia, Washington Territory.

Those were the days when St. Peter's Church, under the leadership of the Rev. S. C. Edsall, was already, with its 871 communicants, making considerable dents in the paganism of Lake View, Chicago. It was destined, in a few years, to have over 1600 communicants, in its enthusiastic following of leadership provided by that most remarkable rector, now the Rt. Rev. Frank Du Moulin, D.D., LL.D.

Those were the days also when the Rev. Frederick W. Keator was rector of the Church of the Atonement in Edgewater. There were then three streets in Edgewater. The legend runs that on one street it was proper to say, "Īther and Nīther," with a very long "I." On the next street they said, "Eether and Neether," with an equally long "E." On the third street the fashion suggested "Ather, and Nather," with a much longer "A." Both of these companionable men, first lawyers, then priests, and finally Bishops, will be long remembered along Chicago's "North Shore."

Highland Park had one rector for thirty-three years. This was perhaps the longest rectorate in the history of the diocese, at least during the four decades of our period. His name was the Rev. Peter Clark Wolcott, D.D. Quiet, modest, dignified, widely read, a gentleman to his fingertips, he was not only a beloved rector, but an honored citizen in that rather exclusive and highly cultivated suburb. He was for years chairman of its library board, and also secretary of the local Board of Education. He served for several years as one of the Examining Chaplains of the diocese. Like the Rev. Drs. William White Wilson, B. F. Fleetwood, and some others, he was among the Chicago clergy whose sons have entered the Ministry of the Church. He was also for some years one of the Standing Committee of the diocese. During the brief period of his retirement, he lived in Jacksonville, Florida, where he died, on May 27th, 1931, at the age of seventy-five years. In his earlier years he did some missionary work, and at the time of his retirement he was elected rector-emeritus of his parish in Highland Park.

Probably the only priest in the diocese who built a church as a memorial to his mother was the Rev. Luther Pardee, who had the notable record of fifty-six years' connection with this diocese. Everybody loved "Dean Pardee," as he was always called during and after his term as Dean of the diocesan Cathedral. He never married, and when he died, on the 27th of September, 1930, he was in his eighty-third year.

St. Elizabeth's, Glencoe, is the beautiful memorial to his mother. He was secretary of the diocesan convention

for thirty-two years. Humorous and kindly, quizzical and always friendly, he was a welcome addition to any gathering, clerical or lay. He served the Cathedral as Dean from 1899 to 1902. His rectorships were at Calvary, Chicago; St. Martin's, Austin; and St. Elizabeth's, Glencoe. During his later years he was quite infirm, and deaf as well, so that he led almost a hermit's life in the great city, rarely coming out to any public assemblage during those trying years. Long will he be remembered, and with much affection.

In 1886, William Converse De Witt was ordained in Chicago, and three years later became the rector of St. Andrew's Church, on Washington Boulevard and Robey Street. This parish dated way back to 1850, and in 1899 enrolled over 400 communicants. For sixteen years this rectorship continued, till in 1905, when his parish had grown to over 650 communicants, he was elected Dean of the Western Theological Seminary. This important office he held for twenty-three years, when he became dean-emeritus, and moved to California with Mrs. De Witt. He died at Pasadena, California, on September 27th, 1931, aged 71 years.

Dean De Witt's personality was keen and forceful. His wit was pungent and ready. His energy and determination were marked. When he set out to raise a "sustentation fund" for his seminarians, he succeeded. He called on one reluctant layman of wealth seventeen times before he got the \$100 he set out to get, but he got it. He would probably have called seventeen times seventeen, but he would finally have "landed his bass."

While making no claims to large scholarship—no busy parish Priests can ever hope to become erudite scholars

in this hustling American life—he yet commanded the respect of the faculty and students. In teaching Pastoral Theology he did not hesitate to particularize upon even the homeliest matters, such as the proper use of door-mats and tooth-picks. He wrote a book on Church and Chancel customs called *Decently and In Order*, which bristled with practical suggestions. He added to the seminary plant, and raised funds which kept the property in excellent condition. During his later years his incisiveness mellowed into such fatherliness that the students regarded him with warm affection.

As the years went by discussion arose about moving the Seminary from the West Side, its original location, to Evanston, and the neighborhood of Northwestern University. This great change was finally achieved, about the date of Dean De Witt's retirement, and at once proved to be wise.

When the time approached that Dean De Witt—who had been a Doctor of Divinity since 1905—felt obliged to retire, a "farewell luncheon" was given in his honor, and was largely attended by clergy and laymen, some coming from other dioceses. The tributes paid to his work and worth were many and handsome. Mrs. De Witt and their two daughters survived him. He was three times a deputy to the General Convention, from Chicago.

In September, 1912, the Rev. William White Wilson, L.H.D., was struck by a street car and killed. He had been the successful rector of St. Mark's Church, Cottage Grove Avenue and Thirty-sixth Street, for twenty-three years, having been transferred from the diocese of Pittsburgh in 1889.

Dr. Wilson was a positive character of marked mentality. He had studied other branches besides theology in his earlier years. Among his communicants at St. Mark's for several years was one of the Justices of the Supreme Court of the United States, Justice Fuller. Dr. Wilson was a prominent Mason, and enjoyed wide popularity among the leading members of the Masonic fraternity in Chicago and throughout the State. He was perhaps the only priest of this diocese to send two of his children into the official leadership of the Church. His son, the Rt. Rev. Frank E. Wilson, D.D., S.T.D., has been the first Bishop of Eau Claire (in Wisconsin), since 1929, and his daughter, Miss Grace Wilson, has been a Chicago Deaconess for a number of years.

St. Mark's Church was greatly affected by the "black" invasion of the South Side, and a few years after Dr. Wilson's sudden death the building was sold to a Protestant Colored congregation whose members are now using it as their place of worship. Mrs. Wilson was always interested in many good works, among them being the "Daughters of the King." She has been for many years one of the leaders in Chicago's fine group of the "Daughters."

The year before Dr. Wilson came to Chicago, the Rev. Arthur J. Little came from the diocese of Maine, on All Saints' Day, 1888, and on that feast day became rector of St. Mark's, Evanston. Ten years later he reported 550 communicants in his growing parish. By that time he had received the degree of L.H.D., and was always called "Dr. Little."

He was originally a Presbyterian. One fine day he sallied forth to demolish the claims of the Episcopal Church. He

studied thoroughly the history of the early Christian centuries, and made a careful investigation of that troubled era commonly called the "Reformation," in England. The result was that he not only left the Presbyterians and became a priest of the Church, but that he wrote *Reasons for Being a Churchman*. This is the book which made St. Mark's, Evanston, famous, for it soon became a part of the standard literature of the Church, and was eagerly read by thousands, far and near. The writer distinctly recalls the titillating sense of privilege when first learning that the author of that book was actually close at hand, in Evanston. Another striking book from his fetching pen was the story of "John Wesley."

Dr. Little was a skilled raconteur. He was accordingly in great demand as a toastmaster. His stories were always fresh. He probably thought up most of them himself. He often said that this was hard work. He had a unique custom of writing Latin postal cards to his intimates among the clergy, among them being his neighbor, the Rev. Daniel F. Smith, rector of St. Luke's, Evanston. These friends found it advisable to keep on hand a Latin grammar and dictionary, which helped to brush off the rust when said inscriptions from Dr. Little invaded their mail.

His heart was sorely grieved at one time over the fate of the fine chiming clock which had been imported, it is said, from England (that much-bechimed land), under his special direction for installation in the handsome tower of St. Mark's Church. After the manner of the English churches and Cathedrals, which he greatly admired, this well-regulated machine rang out the chimes traditionally, every fifteen minutes, by night as well as by day.

Now Evanston, as all the world knows, is the Athens of the Middle West. Its leading citizens crave culture, quiet, and when they want it, hushed seclusion and privacy. To have the placid stillness of their perfectly respectable neighborhood pierced by throbbing resonance every fifteen minutes, even though the Observatory at Cambridge University in England authorized the utterance as orthodox, was an innovation of such monstrous dimensions that nothing short of a legal injunction would meet the situation. So the strong arm of the law was at last consulted, if not actually invoked, and the result "cracked down" (to use a Johnsonian term of the second Rooseveltian era) upon the tower and the rector of St. Mark's with the startling verdict that the chiming clock was a "nuisance," legally, and must be suppressed. There was some compromise, this being the essence of things English, but at any rate the dose of sound was no longer administered every fifteen minutes. Evanston's morning and afternoon naps went along their wonted way in peace. But poor Dr. Little's heart was severely pained within him.

During his long rectorate the beauty of St. Mark's buildings was enhanced in many ways, for the rector was gifted with artistic taste in architecture and in stained glass. His "boy-choir," for many years under the competent direction of Robert Holmes, who later became one of the valuable priests of the diocese, was not only drilled skillfully in the best music but was one of the few the fly-leaves of whose hymnals were absolutely free from pencilled pictures, witticisms, or sermon-time games. Quite different, by the way, was the record of another suburban parish in the diocese, where a visiting Priest once found an inter-

esting piece of literature in a hymnal's fly-leaf. Each boy in that choir had been assigned to his own hymnal (or perhaps the hymnal had been assigned to the boy), and the assignee was held responsible. In this particular case the hymnal was considered responsible, for the inscription, in a round, boyish hand, read as follows: "If this book strays away, box its ears and send it home." No such admonitions were engraved or needed in Dr. Little's choir—thanks to Robert Holmes.

On the whole Dr. Little might well be called one of the choicest of the "old-timers" during our "great forty years."

Among the most courteous gentlemen who served the diocese in Holy Orders during our period was the Rev. Nicholas Bayard Clinch, who for years, aided by his gifted and accomplished wife, made the rectory at Rockford warm and welcoming by the grace and flavor of their hospitality.

During the Great War he served overseas as Chaplain with such strong, sympathetic devotion to his men that he became a real power in Chicago's regiments, and later was widely recognized as a comrade by the American Legion. At his death, in 1933, there was genuine sorrow in military circles in and far beyond Chicago. His work in the diocese during his closing years was that of priest-in-charge of the Church of the Messiah, on the South Side. His was a signal blending of meticulous courtesy and fine, manly character.

The rectorship of Waterman Hall, the diocesan school for girls, at Sycamore, Illinois, was held for years by the Rev. B. Frank Fleetwood, S.T.D., who came to the diocese

from Michigan in 1877. For a full quota of busy and successful years Dr. and Mrs. Fleetwood presided over this fine school, and gave their pupils not only the advantages of a well-planned curriculum, but of beautiful surroundings, religious atmosphere, and solicitous personal care.

Mrs. Fleetwood lightened her pathway with many flashes of ever-ready humor. One evening she and her husband were entertaining several guests at dinner in their portion of the school's large dining-hall. Two of the guests (a Chicago priest and his wife) were a little late. The lady in this case was not tall, and while not at all "dumpish" was yet by no means a slender slip. Her husband was tall, thin, and "spooky" to a degree. When this couple appeared they were not a little puzzled by the half-controlled mirth of their fellow-guests. Mrs. Fleetwood soon explained she had told the other guests that this Chicago cleric was short, squat and square, and that his wife was at least six feet high, and weighed about ninety-five pounds. The mirth was fully explained, and soon became general.

Dr. Fleetwood resigned his successful work in 1920. He had been Dean of the Southern Deanery for a long time. Before he took charge of Waterman Hall, he was rector of St. Mark's, Chicago, for twelve years. Like his successor at St. Mark's, and also like Dr. Wolcott and a few others of Chicago's clergy, he sent a son into the Church's priesthood, the Rev. W. W. Fleetwood, who was for some years Dean of St. Mark's Cathedral, Salt Lake City, Utah. Dr. Fleetwood died in 1923, aged seventy-nine.

The Very Rev. Edward Allen Larrabee, D.D., was rector of the Church of the Ascension, Chicago, for twenty-five years. "Father Larrabee," as everybody called

him, even after he received his D.D. degree, and his title of Dean, came from the diocese of Springfield, in 1884.

The Church of the Ascension had already taken its stand squarely and completely as a Catholic parish. From all parts of the city and from some of the suburbs its earnest parishioners took whatever journeys were necessary in order to attend at least its 11 A.M. Sunday service, which was always High Mass, with full ceremonial and no communicants. The faithful always communicated while fasting, and usually at early hours, wherever they lived. All of the reverential appointments commanded by Catholic usage were found in the Ascension parish. Nor was what Bishop Webb of Milwaukee used to call "the pretty end of it" the only evidence of a Catholic atmosphere. The conveniences for hearing confessions were complete. A very devotional set of "The Stations of the Cross" adorned the walls. The devoted communicants kept the feast days, vigils and fasts as the Church, in her best-accredited development, had traditionally observed them. The clientele of the Church of the Ascension was as definite as it was enthusiastically loyal to the parish. Gradually other parishes, all through the diocese, began to improve their services and to deepen and clarify their instructions, thus following, even at a distance, the lead of Father Larrabee and his good people. The great majority of the Altars throughout the diocese are now properly and reverently adorned with the historic symbols of Eucharistic truth. The prevailing atmosphere of the diocese has become more Catholic than Protestant Episcopalian, though there is practically no controversy on these matters, as has been

shown above, and there has been little or no effort, in recent years, to force changes of ritual upon unready congregations. The free and venturesome spirit which predominates all through Chicago's intelligent life has helped the Church's leaders in these deep matters, in ways which would possibly have been very difficult in the more rigid conservatism of older cities and peoples.

No one can begin to measure the extent of Father Larrabee's influence in these directions. It was quiet, subtle, penetrating and uplifting. As his people scattered, after the restless, shifting, migrating manner of so many Chicagoans, they increasingly found more or less congenial parishes in their new locations. Many were thus transferred. This of course kept the Ascension's membership from growing. The parish began our period with 338 communicants, and closes it with about the same number, but its influence has far exceeded its enrollment.

Dr. Larrabee was the ideal Priest; dignified, reserved, yet invariably approachable. He usually wore a "Roman collar." This sometimes confused good Romanists who did not know him. One day, so the story runs, he and another Chicago priest were on the deck of a St. Lawrence steamer, on a vacation trip. An applewoman, one of the Pope's own, eyed them for some time. Finally she approached with the following, especially addressed to Father Larrabee: "Ef yez be rale Prastes here's to yer reverences. Ef yez not, then BAH!"

He always carried with him unconsciously the air and bearing of the Sanctuary, and was never "off duty." His religion was as real as his existence. For ten years he was Dean of Nashotah House, in Wisconsin, the principal

Catholic theological seminary of the American Church. He was greatly beloved by the seminarians, and moulded their spiritual life according to the highest standards. Three times he was a deputy to the General Convention. He did valuable service on some of their important commissions.

Then, as the years accumulated, he did something which has but rarely been done in any diocese. He returned as associate and subordinate to the parish where he had been rector for twenty-five years, humbly and loyally assisting the younger priest who had succeeded him. This unusual comradeship lasted until his death on June 13th, 1924, and was a striking example of fellowship and friendship on the part of both of these devoted priests. His successor was, and at this writing still is, the Rev. W. B. Stoskopf, D.D. The diocese of Chicago owes a large debt to Edward Allen Larrabee, priest, doctor and dean. It is more reverent, more spiritually intelligent, and holier because of his life and example. He was a celibate. His parish church was thronged at his burial. Few of Chicago's priests have left such a legacy of influence. His whole career was a benediction.

In November, 1894, the Rev. James S. Stone, D.D., was called from Grace Church, Philadelphia, Pennsylvania, to succeed the Rev. Dr. Floyd W. Tomkins, who for three years had been rector of St. James's Church, Chicago's oldest parish. Dr. Stone was a scholarly priest, a quiet book-lover, whose library was one of the largest in any rectory throughout the diocese for many years. He was St. James's rector for twenty-eight years, one of the longest rectorates in the entire century of the parish's life. He was born in England, and had been rector in Canadian parishes

before moving to Philadelphia. Dr. Stone wrote some twenty books, among them being an unusually complete and suggestive manual of the "Three Hours' Service" of Good Friday. His monograph when General Allenby and his splendid men took Jerusalem during the Great War was another notable contribution, written with a running pen. His style was flowing and graceful, lavishly enriched from his wide reading, and his books received deserved attention.

During his long rectorate, the swift and unaccountable changes so characteristic of Chicago's history figured powerfully in the career of the parish. St. Chrysostom's Church, not far away, rose from a little mission to a flourishing parish during his term at St. James's, though its growth had begun a year before his arrival. This drew at times from St. James's enrollment. At other times the ups and downs of "suburbanitis" were in definite evidence. For a while the exodus to Winnetka and other North Shore suburbs was inexorable. Then came the reaction, when "Streeterville" became a fashionable residence district. Tracy Drake built the "Drake Hotel," and prosperity returned to St. Chrysostom's and to St. James's as well. There was always a solid basis of considerable proportions at St. James's, though the multitudinous changes in population gradually depleted the once large and flourishing Church (Sunday) school until it was little more than a remnant. Dr. Stone inherited the spacious parish house which Mrs. Elizabeth S. Stickney had erected as a memorial to her husband, in Dr. Tomkins' time. It cost \$35,000. The parish also raised \$35,000 for the lot, and another \$32,000 for the building which connects the church with

the parish house. The same generous lady gave \$20,000 to build a rectory which adjoins the parish house. This gift was presented to the parish during the first year of Dr. Stone's rectorship. Thus nearly \$125,000 had been invested in land and buildings during these palmy years of St. James's history.

Dr. Stone became rector-emeritus in 1922, and resided until his death, some six years later in Evanston. He stood out among his brethren principally in his literary work. His preaching was scholarly and able. Aside from Dr. Locke and Dr. Francis J. Hall, but few of his Chicago contemporaries in the priesthood wrote any books. Those already mentioned, by Drs. Locke and Little, and by Dean De Witt, were about all that were published by the parochial clergy. Dr. Stone's publications thus exceeded in number the entire output of the rest of his brother priests in Chicago.

The greatest linguistic scholar whose name appears on the diocesan clergy-list during our period was the Rev. Olaf Alfred Toffteen, Ph.D. He came from Sweden, where he was credited with having taken the highest marks at the University of Upsala given to any student in several generations. There was a story to the effect that while taking post-graduate work at Johns Hopkins University in Baltimore, he shut himself up for a week in his room, and learned by heart 500 Assyrian ideographs, each with several dozen meanings. He knew thirty languages, ancient and modern. One of his seven proofs that Noah had three sons, Shem, Ham, and Japheth, was philological. He had taken 200 roots of words which everybody uses, had traced each of them through these thirty languages by the

rules of philology, and showed that these words were the same in all languages, through the Assyrian, Sanscrit, Hebrew, Latin, Greek, French and even to English. He had six other sets of proofs besides, which, however, this chronicler did not even see.

Dr. Toffteen came to the diocese from Minnesota and took charge of Immanuel Swedish mission at 1104 West 59th Street, Chicago, in 1903, serving this mission for nearly six years, during which time it nearly doubled in membership.

The next two years found him on the faculty of the Western Theological Seminary, in the chair of Semitics. The clergy of the diocese were so impressed with his learning that they formed a post-graduate class, with a score of members. One priest took 500 pages of notes during part of this course.

The Rev. Dr. W. O. Waters, rector of Grace Church, took great interest in Dr. Toffteen, and enlisted the help of some of his wealthy parishioners in publishing some of this remarkable scholar's books on Old Testament History and on Egyptology.

At this time the Seminary acquired the splendid set of Lipsius Tablets of Egyptian inscriptions, the set being finer than those owned by some of the large Eastern universities.

Dr. Toffteen's stay at the Seminary was brief, terminating in 1910. He spent the remaining years of his life partly in Chicago and partly in Germany, but he slipped out of diocesan affairs when he left the Seminary, though remaining canonically on the clergy-list until his death in 1929. He was married, but there were no children. In opposition to the "Higher Criticism" of Wellhausen and the

like, of Germany, which was very popular in wide circles of scholarship at that time, Dr. Toffteen stoutly maintained that the Old Testament was "the best manual of ancient history in existence." It is notable at this writing, that recent books from some English students on these themes also dissent from Wellhausen and his friends. Dr. Toffteen anticipated this by a quarter of a century. He also taught that the Assyrian roots, if applied to the first chapter of Genesis, made it possible to align that famous chapter accurately and completely with the nebular hypothesis of this Earth's origin, which hypothesis happened to be the fashion for a while in those days. All in all, Dr. Toffteen's short sojourn in the Western Theological Seminary made a lasting impression.

Earlier than Dr. Toffteen's stay with the Seminary was the memorable work of the Rev. William J. Gold, S.T.D., who, for eighteen years, was both warden and instructor at the Seminary. He was, to quote Bishop Anderson's words, "one of the most modest, most saintly and most learned men." He was "as gentle as a lamb, and would quietly endure hardships, but he was also as brave as a lion in the defense of principles." About eighty clergymen of the Church, some of whom are Bishops, and many of whom are prominent in the work of God, were trained under his influence. They all loved him, and those who knew him best "loved him most."

Dr. Gold was one of the Examining Chaplains for eighteen years. He was sent six times to the General Convention from Chicago, a record rarely equalled by any other Chicago priest. He was of especial influence in the Prayer Book revisions of his day, and was of preëminent

help in retaining in the Prayer Book the Catholic flavor which is so historic and so true.

He wrote the "Paddock Lectures" of 1903. Some of his other very valuable lectures were published posthumously. He came to the diocese from Wisconsin in 1886, and died on January 11th, 1903.

From the Canadian diocese of Niagara came, in 1890, the Rev. Henry Grattan Moore, afterwards Canon of our diocesan Cathedral. He was another of the Chicago clergy who sent a son into the priesthood, namely, the Very Rev. Gerald G. Moore, D.D., now the beloved Dean of St. Luke's Pro-Cathedral, Evanston, and for some years secretary of the diocesan convention, besides, at this writing, being secretary of the Standing Committee. Canon Moore took charge of Christ Church, Winnetka, when it was a mission, and he was also priest-in-charge of the mission at Glencoe. The Winnetka mission under his leadership grew into a parish. He then took the work at Batavia and Geneva, serving also at the Cathedral as Canon. He continued this work until his death on November 22nd, 1917.

Canon and Mrs. Moore resided for some time on Ashland Boulevard, Chicago. They were at all times most hospitable, and their many friends continually enjoyed their skill as host and hostess. Their daughter Kathleen was active in diocesan work for a number of years. The story of this diocese would have been quite different, and much less efficient, had it not been for the help and the influence of "the Moores."

On February 22nd, 1899, the Rev. Theodore Nevin Morrison, D.D., rector of the Church of the Epiphany, Ashland Boulevard and West Adams Street, Chicago, was

consecrated the third Bishop of Iowa. He had been Epiphany's greatly beloved and successful rector for twenty-two years, and was one of the leading clergy of the diocese at the time of his election to Iowa. Dr. Morrison often said that the erection of Epiphany Church, costing \$100,000 at a time when a dollar had some value, was the most extensive parochial enterprise recorded in diocesan annals for many years. Some years after he left, a newspaper reporter stated that "Ashland Boulevard was trying to live up to Epiphany Church."

When Dr. Morrison became rector, the congregation was worshipping in a small building, still standing, on Throop Street near Adams. After the tremendous fire of 1871, so many people moved to the West Side that the realtors of that day (they boasted no such title then) started a boom for Ashland Boulevard and the neighboring streets, and some \$6,000,000 were spent in erecting beautiful homes, some of which cost \$125,000 apiece. Epiphany parish, with \$25,000 in hand, put up this spacious and beautiful Byzantine Church, holding over 1000, bought one of the first large electric organs in all Chicago, and then settled down to a prolonged struggle with "suburbanitis" and debt, which is worthy of record. The crisis came at the opening of our period, during the depression of 1893. This was a tiny affair compared with that of these days, but it was sizable enough to be serious. Bishop Morrison often told of a tragic vestry meeting held in 1893, when the last available dollar was found insufficient, and the discouraged vestrymen went home to a sleepless night, fully expecting to lose the mortgaged church. Almost the next day a parishioner, whose rich husband (not

a Church-goer) had but recently died, called on the rector, asking his advice about some memorial to her husband, costing thousands. It didn't take long to guide the generous lady towards the rescue of Epiphany Church. The handsome tablet in the vestibule has ever since commemorated the event, and the gift from Mrs. Champlin, as well as her husband's name.

Dr. Morrison endeared himself deeply to all of his large parish family. He was most friendly with everybody. Those were the days when everybody rode a bicycle. At the parish choir-men's minstrel show (they were as popular in those days as was the "bike"), not long before Dr. Morrison's elevation to the dignity of the Episcopate, "Bones" asked the "End-man" if he had heard what the rector said when he fell off from his bicycle in front of Epiphany Church. "End-man" had not heard. So "Bones" enlightened him. "He said, 'Here endeth the second lesson.'"

The parish meetings during much of his rectorate were unique. He would stand at the outside door of the parish house, and "shoo" away every oncomer except the vestry. These loyal men always reelected themselves, and never told anybody how big was the debt. And such confidence had everybody in Dr. Morrison and the vestry that there were no inquiries. They themselves were so scared by the ravages of "suburbanitis" that they didn't dare let anyone know for years the size of the remaining debt. And in the end the Lady Bountiful arrived, as she always did in the fairy-tales, and all was well, and the church was consecrated! It was a typical Chicago story of daring, faith and courage and final success.

Bishop Morrison was also enrolled among the Chicago clergy who sent one or more sons into the priesthood. He was Iowa's much loved Bishop for nearly thirty-one years.

Another Chicago priest who, like Edsall, Keator, and Morrison, besides several others who are yet in this world, elevated to the Episcopate from a Chicago rectorate, was the Rt. Rev. Arthur Llewellyn Williams, D.D., who became rector of Christ Church, Woodlawn, Chicago, in 1892, coming from Colorado. He was consecrated third Bishop of Nebraska on October 18th, 1899. He served that diocese for some twenty years, until his death on January 24th, 1919. Christ Church was a mission when he took charge. Fifteen months later it blossomed out into a parish. The year he resigned he reported 469 communicants, 468 of whom made their Easter Communions that year. One may easily question how often any parish has been able to report that 100 per cent of its communicants made their Easter Communions, any year. His Church (Sunday) school was the fourth in size in the diocese, when he resigned, being exceeded only by the schools of Grace Church, Chicago (700), Trinity, Chicago (580) and St. Peter's (500). Those were the days of large Sunday schools in this diocese.

When Bishop Williams began his Nebraska episcopate, that diocese had about 4000 communicants. When he died, there were over 5000. He was a quiet, godly man, and everybody who knew him was strongly attached to him. The impression he made in Woodlawn was deep and lasting.

Possibly the most extensive social entrée within the reach of any Chicago priest, then or now, if one excepts

Walter T. Sumner, the recently deceased Bishop of Oregon, was that enjoyed by the Rev. Thaddeus Alexander Snively, first rector of St. Chrysostom's Church, Chicago. (One can almost hear him even yet pleading with someone, "Oh, DON'T say St. ChrySOStom's!" with the accent strongly on SOS.) He arrived from Troy, New York, on February 9th, 1893, the year of the World's Columbian Exposition, when St. Chrysostom's had just ceased to be All Saints' mission on North Clark street—and a feeble enough little mission it had been, indeed.

A lot on Dearborn Street near Schiller was at once purchased, for \$28,000, and a frame church, intended to be temporary, and costing only \$10,000, was erected. The mission at once became a parish, and a large number of young married people left St. James's, and joined the new St. Chrysostom's. The new Eastern rector proved to be popular in every best sense, and during the fourteen years of his rectorship the parish maintained a steady membership, though it did not grow in numbers to any extent. The unpretentious frame church was still in use when he retired, in 1907. He then resided in New York City for a few years, but died in St. Luke's Hospital, Chicago, on December 5th, 1912, at the comparatively early age of sixty-one years. He was unmarried.

The original frame church building has been retained, though now surrounded by the very handsome stone edifice, with its fine tower and its remarkable carillon of bells. This very attractive group of buildings—church, rectory and parish house—was built at a cost of about \$200,000 during the successful rectorship of the Rev. Dr. Norman O. Hutton, from 1909 to 1929. The growth

of St. Chrysostom's from its modest start in 1893 to its present strength is one of the notable items of our "great forty years." Its solid start was due to the urbane leadership of the Rev. Thaddeus Alexander Snively. Though there flourished in Chicago several other able priests who have moved to other climes, this chapter is sketching only those who "have finished their course" and have entered into the larger life. Our necessarily brief mentions now pass to Charles Scadding, who, with Mrs. Scadding's gracious help, made the rectory at LaGrange possibly the most popular visiting place for the diocesan clergy in the whole course of our story.

It was a glad day for clerical friendliness when the Rev. Charles Scadding was enrolled, on April 20th, 1896, among the priests of this diocese. He came from Trinity, Toledo, one of the outstanding parishes in Ohio. He had married his organist, and then they soon moved to LaGrange. Ten years later he was elected Bishop of Oregon. One of his first Oregon achievements was the successful effort at the General Convention of 1907, at Richmond, Virginia, inducing said convention to form the Missionary District of Eastern Oregon, thus relieving him from the severe duty of trying to oversee the entire State, which happens to be twice as large as the entire State of New York.

Among Scadding's avocations was an assiduous devotion to the camera and the stereopticon. Those were the incredibly distant days before the "movies" descended upon civilization, and the stereopticon reigned in colored glory. He visualized the possibilities of the screen of his day as an aid to lectures on missions and Church history. Fully one thousand lantern slides were eventually prepared from

his own kodak views of scenes, charts and pictures, till his fame spread beyond the seas. He made a triumphant tour of England's Cathedral cities one summer, with hundreds of entertaining slides, framed in informative and colloquial text, and soon after his return he was elected Bishop. He was consecrated on the feast of St. Michael and All Angels, September 29th, 1906. He died on May 26th, 1914.

In 1917, Illinois' largest diocese in area, *viz.*, Springfield, took a former Chicago boy, Grenville Hudson Sherwood, reared in Elgin; educated in theology at the Western seminary; ordained in 1903; rector of Christ Church, Streator, in 1905, and later of Trinity Church, Rock Island, in the diocese of Quincy; and elected him the third Bishop of Springfield. His father was the Hon. David B. Sherwood, of Elgin, who served his parish as warden more than once.

Young Bishop Sherwood flung himself into his extensive territory with unbounded energy and tireless devotion, and he wore himself out completely in six short but crowded years, dying at the untimely age of forty-five, on November 22nd, 1923. During those six years he completely rejuvenated his widespread diocese, and with the help of the able laymen whom he inspired to action, raised a large sum for its endowment. He travelled incessantly over the diocese, giving it a new lease of life which it has never lost. At the General Convention in Portland, Oregon, a year before his death, he electrified that dignified body one perfectly respectable afternoon, during a joint session of both Houses, by telling them how he had revived a defunct Sunday school in a small Illinois town. It was by BELGIAN HARES, through the zoölogical zeal

of a group of boys! He was just as original in many ways. His early death was widely mourned.

“And what shall we more say? For the time would fail to tell of” the Rev. Joseph Rushton, L.H.D., who was Bishop McLaren’s long-time secretary, and who later moved to New York, and whose son became an influential vestryman of St. Luke’s, Evanston; of the Rev. Charles A. Holbrook, the valued rector in Aurora from 1883 to 1905, and who lived in his parish after his retirement until his death in 1922, and who had been in the diocese since 1863; of the Rev. Walter Delafield, S.T.D., to whose vision the Church Home for Aged Persons is so largely due (as will be further mentioned below), who was rector of the Church of the Transfiguration, and who died on April 11th, 1900; of the Rev. Benjamin F. Matrau, who was St. Bartholomew’s efficient rector for many years, and who grounded that fortunate parish in the Catholic Churchmanship which has ever since prevailed therein; of the Rev. Charles H. Bixby, the really “adored” rector of St. Paul’s, Chicago, who came from Rhode Island in 1880, under whom the present church building came into being, and who died as rector-emeritus of St. Paul’s at his home in Coronado Beach, California, on January 12th, 1926; of the Rev. Gustav Unonius, who was for fifty-four years a priest in this diocese, for nine of them rector of St. Ansgarius’ Church, departing this life on April 14th, 1902, at the ripe age of ninety-three; of the Rev. William Bohler Walker, rector of Christ Church, Joliet, remembered for many good and original doings and sayings, one of the latter being the announcement during a Sunday morning service that “because Mrs. Brown has gone to

visit her daughter in Chicago and Mrs. Jones is nursing chicken-pox at home there will be no Friday evening service this week"; of the Rev. Henry H. Neely, ordained in Chicago in 1891, instructor at the Western Theological Seminary for several years, and a most devoted, self-denying rector of Calvary Church, Chicago, from 1916 till his death in 1930; and of the Rev. Harold W. Schniewind, D.D., much beloved rector of St. Bartholomew's from 1906 till his untimely death in 1917.

Besides all these, there was the Rev. Herbert B. Gwyn, who arrived in 1900 from Toronto, Canada, and served first as assistant at St. Peter's. Then he started the mission of St. Simon's, and was in charge for a number of its earlier years. From this promising work he was called to New York to be the editor of *The Churchman*, and spent one year in that periodical's editorship. Then he returned to Chicago, taking St. Edmund's mission, and serving as priest-in-charge for some years. He wrote the weekly letter from Chicago to *The Living Church* for a longer period of years than any other Chicago priest. Finally he moved to Tiverton, Rhode Island, where he was rector until his unexpected death in 1934. He was regarded with much affection by his brother clergy.

The Rev. Charles E. Deuel, D.D., came to Chicago from Boise City, Idaho, in 1903, where he had been at work since his seminary days in New York City. He was rector of the Church of the Atonement for ten years, when he was called to Santa Barbara, California. There he was rector of Trinity Church for some twenty years. He represented the diocese of Los Angeles in the General Convention as deputy. He left warm friends in his Chicago

parish. He was a graduate of the General Theological Seminary, New York, class of 1890. His death came in 1933.

When the wires brought to Chicago the news that the Rev. George Herbert Thomas, D.D., rector of St. Paul's parish, Chicago, had suddenly died from pneumonia in Arizona, on Monday, February 4th, 1935, some thousands of people were plunged into deep sorrow. The diocesan convention, which met that morning, in its opening service, was shadowed with a heavy pall. Dr. Thomas was taking a brief vacation rest with his invalid wife, in Arizona, when his sudden summons came. It was a great shock, for it was unexpected. He was only sixty-three years of age. He had been rector of St. Paul's since March 9th, 1915, when he succeeded Bishop Herman Page, who was consecrated Missionary Bishop of Spokane on January 15th, that same year. He came from the large parish of Christ Church, Fitchburg, Western Massachusetts.

Dr. Thomas was a strong, quiet, lovable, active clergyman, with a warm heart, a well-equipped mind, a tactful, yet masterly power of leadership, a keen sense of humor, always a gentleman, with a wide influence not only in diocesan life but in the General Convention, to which Chicago sent him as a deputy for at least five successive times. His parish was always a large one, and numbered 1100 communicants at the time of his death. His sympathies were so wide that priests of every shade of Churchmanship felt really welcomed as his guest-preachers, and his friendship was so real that he was beloved by all kinds of people. The quiet, patient way in which he bore unusual personal sorrows, from the burdens of illness in his

home to the drowning of his very promising son in a terrific and sudden storm on Lake Michigan in the summer of 1934, deeply impressed all who knew or even saw him. He was elected by the House of Bishops to the Missionary Episcopate of Wyoming, about the year 1927, but he declined, the altitude being dangerous for members of his family. The writer can testify to his rare qualities as a neighbor, for St. Paul's parish and his own joined each other for fourteen years. The diocese of Chicago has been enriched by his presence and personal influence. It was indeed made poor as well as sorrowful by his sudden death. The very evening before, at the convention dinner in Chicago, Bishop Stewart had awarded him the Distinguished Service Cross for his work in both parish and diocese, but the news did not reach him before he breathed his last. "These all died in faith, and their works do follow them." *"Requiescant in pacem, Domine. Amen."*

Chapter IV. Some Clergy Formerly of Chicago

BISHOPS usually come first, in matters ecclesiastical. If the State of Ohio has well been called "the Mother of Presidents," in White House parlance, the diocese of Chicago may also be called, in the Middle West, "a Mother of Bishops." Mention has been made above of Bishops Edsall, Keator, Williams, Morrison, Anderson, Toll, Scadding, and Sherwood—all elevated from priestly work in the diocese of Chicago.

Others, also from Chicago rectories, are still leading their respective dioceses as Fathers-in-God.

In 1904, Quincy, originally "the breast of the chicken," as Bishop McLaren was fond of saying, reached with its wish-bone as far as Englewood, and called the Rev. M. Edward Fawcett, D.D., from St. Bartholomew's to the Episcopal residence in its See city. Bishop Fawcett has thus been for over thirty years in charge of one of Illinois' three dioceses. (He has died since these lines were written.)

The diocese of Oregon was so well satisfied with one Chicago priest as its Bishop—the Rt. Rev. Dr. Charles Scadding—that they called as his successor the Very Rev. Dr. Walter Taylor Sumner, then Dean of the Chicago Cathedral, as their fourth Bishop. He was consecrated in 1915.

Dean Sumner's career as a Chicago priest was something phenomenal. Never before had any of our clergy risen to such prominence and usefulness in the public life of our great city. He was at one time president of the Board of Education. He was president of the Chicago Vice

Commission, which met frequently for a year or more and published an appalling report, showing the terrible conditions then existing, with \$15,000,000 a year estimated profits from brothels, dens of drug addicts, gambling houses, and the like; the result of this report being the wiping out of the "red-light" district of Chicago. Other cities then followed suit. Chicago's Cathedral Dean became a nationally known character. He was thus known also as a Chautauqua lecturer, in many sections of the nation.

He originated the "health-certificate" for bridegrooms as a prerequisite for marriage. He was a director or trustee in some forty charitable and benevolent organizations. He was elected from all the priests, rabbis and preachers of Chicago as the clerical member of the famous and exclusive "Forty Club." He raised the money to redecorate and enlarge the Cathedral plant, and "Sumner Hall," now used as the chapel of the Cathedral Shelter, was named after him.

When he first came to Chicago as a young Dartmouth graduate, he held an office position with the Western Electric Company, and resided, with a dozen or more other young men, in bachelors' quarters, near Ashland Boulevard, on West Monroe Street, the group renting the entire house. His first ecclesiastical position in Chicago was that of director of the Ex-Choir-Boys' club at the Church of the Epiphany. His next was organist of the Cathedral, where he presided excellently at the console during his seminary course at the Western. When he was ordained deacon, in 1904, he took charge of St. George's discouraged mission, at Grand Crossing, put new life into it, and raised most if not all of its hoary and historic debt.

At the same time he was Bishop Anderson's private secretary.

After two years of this, the Bishop appointed him Dean of the Cathedral; and then things began to move. Ella Flagg Young was superintendent of Chicago's Public Schools when Sumner was on the Board of Education. Between them they drove from Chicago's high schools the pestilent text-books which stated the absurd fiction that "Henry the Eighth founded the Church of England." The Dean asked our great scholar, Dr. Francis J. Hall, to write a brief statement about friend Henry that would be historically correct and unmistakably plain. This sheet was typed, and Supt. Ella Flagg Young kept a copy in her desk. When irate Romanists, or teachers educated at the University of Chicago or its affiliated institutions, came into her office and blustered around about Henry and the Church of England, this typed sheet was shown them, and the inevitable retreat resulted. "*Causa finita erat.*"

Dean Sumner left a remarkable record when he accepted the election to Oregon. He married after he left Chicago. (He also has passed away since these lines were written.)

The Rt. Rev. Dr. Henry Sherman Longley passed through Chicago on his way to the Episcopal bench. He became rector of St. Mark's, Evanston, in 1911, and about a year later was elected Suffragan Bishop of Iowa. He succeeded Bishop Morrison as fourth Bishop of Iowa, in 1929.

The Rt. Rev. Henry Pryor Almon Abbott, likewise made but a brief stay in our midst, on his pathway to the Upper House. He came from Grace Church, Baltimore, in 1929, and was rector of St. Chrysostom's Church scarcely long enough to unpack his books. In less than a

year after his arrival he was elected Bishop of Lexington, in Kentucky.

Another transient visitor was the Rt. Rev. Dr. Stephen E. Keeler, who also called at St. Chrysostom's rectory for a brief space, in 1929, and in less than two years was passed up to Minnesota as Bishop Coadjutor.

The Rt. Rev. Frederick Gandy Budlong, D.D., S.T.D., stayed with us in Chicago a bit longer. He was rector of Christ Church, Winnetka, for three years, and reigned at St. Peter's for some four subsequent years. He is now the Bishop of Connecticut, and spends a few hours each day looking after the 220 clergy and 210 parishes of that historic diocese—all crowded into a little New England lot that is only 5000 square miles in area.

The name of Frank Du Moulin, which now begins with Rt. Rev. and closes with D.D., LL.D., will always be associated with the palmiest days of St. Peter's, Chicago. After the seven glittering years of his rectorate, mentioned above, he migrated to Cleveland as dean of its million-dollar Cathedral, from which he was lifted to the Episcopate when elected Bishop Coadjutor of Ohio, in 1914. Ten years on the bench satisfied him, and he resigned, to become in 1924 the rector of the Church of Our Saviour, Philadelphia. From that large parish he moved to the select neighborhood of Locust Valley, Long Island, where he is rector of a parish with the brief name of St. John's of Lattingtown. Chicago people are sure, however, that he will never forget his seven years at St. Peter's, with his Confirmation classes of 150 candidates, and all the rest.

The Rt. Rev. Herman Page, D.D., went from fifteen years' successful rectorship at St. Paul's, Chicago, to the

Missionary Episcopate of Spokane in 1915. Eight years later he was translated by election as the fourth Bishop of Michigan, which stands second, being just below Chicago in the list of thirteen dioceses comprising our Mid-West Province of the Church. Our province includes the five great states of Ohio, Indiana, Illinois, Michigan and Wisconsin—one of the most remarkable areas in the whole world—and the largest of its thirteen dioceses is Chicago, with 37,069 communicants (in 1934), the second being the diocese of Michigan, with 31,868 communicants. The State of Michigan reports a population of 4,840,325, and the Church has divided the State, like Illinois, into three dioceses.

Oak Park, not satisfied with having given Bishop Anderson to the diocese, and not to be left behind by Evanston and St. Chrysostom's Church, as well as St. Paul's and Christ Church on the South Side, contributed also a Bishop to the present House, *viz.*: the Rt. Rev. Ernest Vincent Shayler, D.D., who guided Grace Church for nine years, then went to Seattle as rector of its largest parish, St. Mark's, from which the diocese of Nebraska elected him as their fourth Bishop in 1919. During his Oak Park residence much work was done on the large and imposing buildings with which Grace Church parish is so splendidly equipped.

The new diocese of Eau Claire (Wisconsin) called the rector of its leading parish, Christ Church, Eau Claire, to be its first Bishop, in 1929, which invitation elevated another Chicago priest to the Episcopate, the Rt. Rev. Frank Elmer Wilson, D.D., S.T.D. He was ordained in Chicago, in 1910, and at once took charge of St. Ambrose's mission,

Chicago Heights. From there he was called to St. Andrew's Church, Chicago, and later to St. Augustine's, Wilmette. During the Great War he served as a chaplain, and saw extensive service. On returning from the War he went to Eau Claire, first as rector, then as Bishop. He has found time to write several books about the Church, which have attracted wide and deserved notice.

In 1925, the Rev. Ernest Millmore Stires, D.D., L.H.D., D.C.L., LL.D., who was called from the rectorship of Grace Church, Chicago, in 1902, to be rector of St. Thomas's Church, New York City, was elected third Bishop of Long Island, the sixth largest diocese in the American Church (numbered by communicants, Chicago being the seventh). While New York can more properly consider him as one of her contributions to the House of Bishops, yet he was one of Chicago's clergy for nine years, and was rector of one of her largest parishes for a good share of that time.

To have given nineteen of her priests to the Episcopate in less than forty years is Chicago's rather notable record.

Possibly the only Chicago priest who is known to have declined, at least in recent years, *two* Episcopal elections, is the Rev. Dr. Frederic S. Fleming, now (since 1932), the rector of Trinity Church, New York City.

As a young man he held a responsible business position in the head office of the National Biscuit Company, in Chicago. When he was called to the priesthood he studied at the Western Theological Seminary. His first work in the priesthood was that of priest-in-charge of the mission at La Salle, Illinois, in the diocese of Chicago. From this promising work he was called to be rector of the Church

of the Atonement, Edgewater, Chicago. During the six years of his rectorate the church and the parish house were both enlarged, and the whole property greatly improved. The membership increased by some fifty per cent, there being over 600 communicants when he left. He was next called to St. Stephen's, Providence, Rhode Island, one of the leading Catholic parishes of the East, and here he began his remarkable career along the Atlantic seaboard. In two years or so he was called to New York City to be vicar of the Church of the Intercession, one of the "Chapels" of Trinity parish, and one of the largest congregations in New York City. He found awaiting him a congregation of over 3000 communicants, with a staff of some thirty salaried workers, clerical and lay. From this he was promoted very soon to be rector of Trinity Church, with its twenty-three clergy, with its nearly 9000 communicants and its seven "Chapels." Trinity's rector is director or trustee in some forty organizations. This was in 1932. This unusual record speaks for itself.

Another Chicago priest who has become nationally known, and well-known in England also, is the Rev. Bernard Iddings Bell, D.D., S.T.D., Litt.D., LL.D., canon of the Cathedral at Providence, Rhode Island. His parochial life as a layman began in Christ Church, Woodlawn, Chicago, whence he went to the Western Seminary for his theological studies, after a course at the University of Chicago. When ordained he served as assistant at Christ Church, his home parish, until Bishop Anderson appointed him priest-in-charge of St. Christopher's, Oak Park. One of his original deeds in Oak Park was to publish on St. Patrick's Day a green folder showing conclusively that

St. Patrick was not a Roman Catholic, in the modern sense of that term. This, of course, is absolutely true, but at that time it was "news" in Oak Park.

He was then called to be dean of the Cathedral in Fond du Lac, Wisconsin, which office he held until 1919, when he began to give his whole time to the Chaplaincy of the Great Lakes Naval Station near Chicago. He had begun this important work among young men during the War, while yet dean at Fond du Lac. From this unusual opportunity of meeting thousands of young men, as their religious guide, he was called to be the warden (or president) of St. Stephen's College, at Annandale-on-the-Hudson, N. Y., and this well-known Church college soon began to show the results of his leadership.

He had already found time to write several books on religious and economic themes, and they attracted wide attention at once, both for the brilliance of their style, and for the originality of their suggestions and comments. Soon after his removal to the East, he was admitted to that select circle of writers who are permitted to contribute articles to *The Atlantic Monthly*. Thenceforth, of course, he found ready welcome to the pages of other good magazines, and his articles on the Christian Faith have always been pithy, illuminating, and written in the best form of "magazinesese." He has thus done valiant service for the Truth among the pages which have far too often been opened mainly to various brands of American paganism.

In England, he has been widely sought as a Cathedral preacher, and his sermons have occasionally been printed in *The Church Times*, which, as all the religious world knows, has the largest circulation of any religious weekly

in England, and is sold on the news-stands as popular current literature. In this country he has established a remarkable vogue as a college preacher, and is in constant demand for this special work, in the leading universities and colleges all over the United States, especially in the East.

Chicago as a diocese has done well indeed in contributing to the life and thought of the Church four such men as George Craig Stewart, Walter Taylor Sumner, Fred-eric Sidney Fleming and Bernard Iddings Bell. To these may be added some priests who gave to Chicago's parochial life some of their leadership, and afterwards accepted important positions in religious education. The Rev. Charles Herbert Young, S.T.D., came to Christ Church, Woodlawn, Chicago, from the diocese of Nebraska, beginning his long Chicago rectorship on May 1st, 1903. He remained at Christ Church for some eighteen years, during which the parish grew to be one of the largest in the diocese, with a Church (Sunday) school that was not only a leader in numbers but in organization and curriculum. Besides all this parochial development, Father Young gradually became the spiritual adviser and counsellor for a great many people both clerical and lay, beyond the borders of his own extensive parish. His influence in religious education spread beyond the diocese, and he was elected during his later Chicago years to work connected with the General Board of Religious Education. This brought him finally to the principalship and rectorship of the Howe School for boys, in Indiana, to which position he was elected in 1921, and in which he accomplished a fine work, resigning in 1933. Howe School has for years been one of our finest Church schools for boys, and under

Dr. Young's guidance it fully maintained its historic status in every department. On resigning this heavy responsibility, Dr. Young went to Waterloo, Iowa, where he became the rector of St. Mark's Church—a very fortunate parish. At this writing, this is still his position.

Another priest who did parochial service in Chicago during our period, and then took a leading position in religious education in our province is the Rev. Frederick Clifton Grant, Th.D., who, though originally from Western Michigan, in 1913, has passed from the curacy at St. Luke's, Evanston, and the rectorship of Trinity, Chicago, through official leadership in Bexley Seminary, Gambier, Ohio, and in the Berkeley Divinity School in Connecticut, and is now the dean of the Seabury-Western Theological Seminary at Evanston. Dean Grant is a recognized scholar among the Church's priests, and his several books are widely known.

With the removal of the Western Seminary to Evanston, from the West Side of Chicago, a few years before Bishop Anderson's death, and with the erection of the fine new buildings which are now its home, Chicago's Church seminary entered upon a new and enlarged era of usefulness. Dean Grant took charge as this was commencing.

Two other Chicago priests likewise surrendered parochial work for that of religious education, during our period. The Rev. Theodore B. Foster came from Grace Church, Kansas City, in the diocese of West Missouri, in 1906, and was rector at LaGrange for some seven years. He then accepted the chair of Dogmatic Theology in the Western Seminary, which he held until 1923, when the transition period in the affairs of the Seminary opened. He

then took the parish at Elmhurst, there remaining until his retirement, when he moved to Vermont, residing in his former parish of Rutland. Mrs. Foster was very musical. She was endowed with that rare gift, absolute pitch. Both she and her husband surrounded themselves with rich fellowship during their Chicago years. Both have died since these lines were first written.

The Rev. Daniel Arthur McGregor, Ph.D., S.T.D., was ordained in this diocese in 1921 after a ministry among the Baptists here and in India. His rise in the Church was steady, from the curacy at St. Timothy's mission, where he began, passing through the charge of Holy Cross-Immanuel Mission, where he was priest-in-charge for a few years, leaving that work for the rectorship of St. Mark's, Glen Ellyn, where he remained until elected to the chair of Dogmatic Theology at the Western Seminary, from which position he was soon elected as chairman of the Department of Religious Education of the Church's National Council, removing to New York City as headquarters. Dr. McGregor has the true Scotch predilection for theology, and already, at this writing, he has made some very promising departures in the important chair of direction which he now occupies. Incidentally one might venture to guess that the doctor hopes the Church will let him "stay put" for a while, and those who have been keenly interested in the Church's national Department of Religious Education will loudly echo this hope.

Another Chicago priest who has for years added to parochial work a special line of effort in the Church, is the Rev. Franklyn Cole Sherman. Ordained in Chicago in 1904, his diaconate was spent as assistant in St. Peter's,

Chicago, in the dazzling days of the Rev. Frank Du Moulin's rectorship. He then was rector of Trinity, Aurora, and afterwards of Epiphany, Chicago, until called to Ohio in 1914. He organized the American Guild of Health, being deeply interested in spiritual healing. The guild has been incorporated, and has a wide influence.

Somewhere in these chapters a line or two at least should be allotted to the Round Table of the Chicago clergy. It is not by any means the only affair of its kind, of course, yet visitors of status and travel have often assured its members that the spirit of unity and good fellowship which has marked the Chicago clergy proverbially for many years, is somewhat unusual in the larger centers. In fact, one presiding bishop a few years back said that he could not find so many clergy gathered together in any other American city, as he found to greet him in Chicago. The Round Table has been a large factor in this welcome state of affairs. And if there is any chairman to whom this is more due than to anyone else, it is to the Rev. Howard R. Brinker, rector since 1923 of St. Bartholomew's Church, one of the best-organized parishes in the diocese. His chairmanship for possibly the longest term in its history was the leading factor in the unusual success of the clerical Round Table. The present chairman is the Rev. Ray Everett Carr, rector of St. Peter's Church, who is proving to be a worthy successor. The Round Table meets at least twice a month, during the bulk of the year, except, of course, the summer months.

No story of Chicago's clergy would begin to be complete without at least a line or two about the Rev. Ze-Barney Thorne Phillips, D.D., LL.D., who came to

Trinity, Chicago, from Southern Ohio in 1903, stayed as rector until about 1909, when he took some time for further study in England, and then landed at St. Peter's, St. Louis, Missouri, whence fortune wafted him eastward, until now he has been for some years rector of Epiphany, Washington, D. C., Chaplain of the U. S. Senate; and for the General Conventions of 1928, '31 and '34, Chairman of the House of Deputies.

One wonders if he, amid all the grandeur of his subsequent surroundings, with big, mammoth Bible classes for men, and the spiritual condition of Senators Borah, Hiram Johnson, young LaFollette and the like, not to speak of the honorable and dapper senatorial gentleman from Chicago, as part of his parochial responsibility, doesn't think with affection of his quiet years at Trinity, especially as it was in Chicago that he found the charming lady whom he married. However that may be, Chicagoans have followed his subsequent career, just as they welcomed his six or more years of residence in this diocese, with regard and applause.

Then there was the Rev. W. W. Love, called from Iowa to succeed Bishop Toll as rector of the historic parish at Waukegan. He stayed with us for a half-dozen years, and ever since, for more than twenty years, has been the indefatigable General Missionary of the diocese of Massachusetts, residing in the shadow of Harvard University, in the classic town of Cambridge, Mass.

And then there was that lover of theological discussion, and true-hearted Scotchman, the Rev. John Donald Mc-Lauchlan, now the Very Rev. J. D. M., Ph.D., Dean of St. Mark's Cathedral, Seattle, a congregation of over 1300

communicants, and the largest on the Pacific coast except two in the diocese of Los Angeles. He was ordained in our diocese in 1906, and was Kankakee's rector until he went to the Church of Our Saviour, from which, after several theological years, he was called to succeed Bishop Shayler, formerly of Grace, Oak Park, when he was elevated to the Bishopric of Nebraska in that epoch-making year, 1919. The discussion-corner of the Church Club rooms in Chicago was a rather quiet place after Dr. McLauchlan went to the Coast. He was genuinely missed.

It has not been a simple undertaking to limit this chronicling to the above Bishops and priests from Chicago's long list. Space has been in command, of course, and there have been specific reasons in each instance which have suggested these brief sketches. Were there but room, many other earnest, God-fearing and efficient clergy might have been mentioned. Many have gone to their reward. Those who are still toiling in the ranks of the Church Militant, in Chicago or elsewhere, will feel, one may be sure, as does the writer, that to have been allowed to work in such a diocese, for Christ and His Church, is, for anyone, a supreme privilege, which bases lasting gratefulness and challenges one's utmost devotion to duty.

Chapter V. The Woman's Auxiliary

CHICAGO burned almost to a cinder in the terrific, historic fire of 1871. That same eventful year saw the birth of the Woman's Auxiliary to the General Board of Missions. Miss Mary Emery, of New York City, was the first general secretary. When she married, her sisters Julia and Margaret carried on her work. Mrs. Julia C. Emory held this increasingly important position for some forty-five years, resigning in 1917. She was succeeded by Miss Grace Lindley, who today leads this great organization of hundreds of thousands of noble-hearted Churchwomen in their work for the extension of Christ's Kingdom.

Twelve years after the national Auxiliary was formed, Bishop McLaren expressed a wish that the women of his diocese might be organized for Church work. That was in 1883. The Bishop had mainly in mind at that time the extension of the Church within his rapidly-growing diocese. His own well-founded missionary zeal, which started him at the outset towards South America, and led him to wish for work in China, was not slumbering, but he knew that stakes must be strengthened before cords can wisely be lengthened, and his paramount responsibility at that time was his diocese, then in the first flush of its long struggle to keep up with Chicago's rushing immigration.

The women responded finely, and some 300, representing forty-one parishes, flocked to Grace Church, Chicago, on October 2nd, 1884, when the Chicago branch of the Woman's Auxiliary was formed.

Bishop McLaren appointed the first officers; Mrs. W. H. Vibbert, wife of St. James's rector, was president. The vice-president for the Southern Deanery was Mrs. D. S. Phillips, wife of the dean, he being also the rector at Kankakee. The Northern Deanery's vice-president was Miss Alice B. Stahl, of Galena. Mrs. Waterman, of Sycamore, of the family that donated Waterman Hall to the diocese, felt that she could not accept this position, though it was offered to her. Miss Mary Drummond, of Wheaton, was vice-president of the North-Western Deanery. Mrs. Charles L. Raymond, of Trinity, Chicago, was treasurer, and Mrs. Clinton Locke, of Grace, Chicago, was secretary.

Mrs. Vibbert had brought with her from the East deep enthusiasm for the work of the Auxiliary. She was gifted with charm, tact and leadership, and the women of the diocese soon followed the example of St. James's women, in yielding to her their unquestioned loyalty and regard. She laid the foundations of this splendid organization wide and deep.

The beginnings may seem comparatively small, but that is nature's way. The first annual meeting was held in St. James's Church, in May, 1885. There were thirty parochial branches already at work, and the total gifts in money, and in the valuation of boxes of supplies for missionaries, hospitals, schools, and the like, amounted to over \$3000. (Its most recent yearly total was \$60,000.)

The Auxiliary throughout the Church realized at the very beginning that great help could be given to missionaries and their families by sending to them boxes filled with clothing and other household necessities, supplementing their salaries, which were always slender. Each Bishop

would send to headquarters in New York the listed needs of his most deserving clergy, and Miss Emery and her staff would distribute these articulated appeals to the various diocesan secretaries, who, in their turn, would enlist the active work of the various parochial branches. Sometimes a strong parish would send a box valued at \$300 or even more, taking advantage of "bargain sales" and every other opportunity, which the isolated family thus served could not possibly find in their distant location. There was almost as much excitement at times in displaying the exhibits and in packing the boxes as there may well have been at the other end when boxes were opened. The local officers always kept careful separation between the actual money contributed by their women, and the fair valuation of these boxes' contents. So the start was made.

Soon another feature of Auxiliary work appeared. The General Convention of the Church met in Chicago in the fall of 1886. This was an epoch-making convention. It put forth the famous "Chicago-Lambeth" proposition for Christian Unity, which was afterwards adopted by the Lambeth Conference of all Bishops of the Prayer-Book Church—American, English, Canadian, *etc.* (there are 500 now). Hence the hyphenated name. The 700 officers of the national Auxiliary's branches who met in Grace Church at the same time, started what at once became the triennial United Offering, afterwards called the United Thank Offering of Auxiliary women for missions. It is commonly referred to as the U.T.O. The suggestion was spontaneously made at this meeting, without previous conference, by a generous woman whose name is not recalled,

and the immediate response, which was about \$82, took but little reck of what the U.T.O. was destined to become.

While the women were starting what was to be one of the most wonderful expressions of missionary devotion in modern history, namely, this great triennial assembling of missionary generosity, an amusing incident took place in the General Convention's House of Deputies. The Unity Quadrilateral was being discussed with well-mannered vehemence. The Rev. Dr. Phillips Brooks, the distinguished preacher from Boston, suggested that it might seem a little absurd for so small a body as the Episcopal Church to take the lead in so vast a movement as Christian Unity. The entire communicant membership of the Church at that time was but 418,329. He was at once countered by an elderly priest from Central Pennsylvania, who set the House in roar by saying, "I would like to remind the clerical brother from Boston that the hub is the smallest but most important part of the wheel." (This deputy's name was the Rev. Dr. John Henry Hopkins, Jr., son of the first diocesan Bishop of Vermont, founder of *The Church Journal*, the author of *We Three Kings* and many other poems and carols.)

From that small start of \$82, the United Offering grew until, as all the Church knows, it reached more than one million dollars before the depression, and even in 1934, after three years of depression, the devoted women of the Church brought \$822,000 as their U.T.O. at the triennial meeting in Atlantic City, New Jersey.

Chicago's triennial gifts have moved almost steadily forward until, in 1934, the brilliant total was \$31,740, their *Largest* triennial gift. This was \$1759 *More* than in 1931,

and that, too, after three years' struggle with the fearful depression. The entire national Auxiliary fell behind (though only a little, to be sure) in 1934, but Chicago's Auxiliary branch went *Ahead*. Chicago's Churchwomen are truly wonderful!

The third annual meeting of the Chicago branch was signalized by establishing the Bishop McLaren scholarship in a South Dakota Indian school. Each parochial branch contributed. The death of Mrs. Vibbert on December 15th, 1887, was sincerely mourned by all the women, for she had greatly endeared herself to them all.

Mrs. Clinton Locke was her successor, and well did she lead the Auxiliary for three years. In memory of Mrs. Vibbert the women raised \$12,000 and built St. James's Chapel at the Crow Creek Agency, South Dakota, as her memorial. Nearly every branch in the diocese contributed. St. Andrew's women gave the organ. St. James's branch gave most of the other furniture.

Mrs. O. S. V. Ward, of Grace Church, succeeded Mrs. Locke as president. The work had already begun to expand. The lending library was started under the care of Mrs. D. R. Brower of Epiphany, and Miss Groesbeck of the Cathedral. The correspondence committee began to write, under the chairmanship of Miss Stahl of Galena. Mrs. William Gold Hibbard, whose large benefactions were the joy of many a missionary Bishop for many years, and who was so active in all other kinds of good works, developed the strength of the Society for the Relief of Widows and Orphans of Clergy, and also of the Clergymen's Retiring Fund.

An amusing incident occurred one day in connection

with the growth of the last-named fund. The clergy of the diocese were all gathered in the Cathedral, one afternoon, for some diocesan purpose, when a representative of Mrs. Hibbard's kindness addressed them, stating that she would be very glad to coöperate with any clergyman wishing to join this Retiring Fund society. It was a very generous offer. It would be necessary, however, for the applicant to give his age. Deep silence followed. Almost no one went forward. Clergy are shy creatures when it comes to giving their age. There is such a thing as a "dead line." They all know this. They are not so shy now. The Pension Fund looks after that detail.

Returning to the Auxiliary. The "Comfort Club" was organized under the leadership of Mrs. Henry A. Blair. This graceful name refers to the subscriptions needed to buy clergymen's suits. Many parish branches were unable to wrestle with a problem of this size when packing their boxes, so a lot of the members subscribed twenty-five cents each, extra, each year, and the combined quarters produced a fund which any parochial branch could summon to its aid if a suit of clothes was needed by the parson on the firing line.

Mrs. Ward took a grand missionary tour around the world, and on her return made inspiring addresses about her discoveries in the foreign field. Her successor was Mrs. David B. Lyman, of La Grange, who took the chair as the fourth diocesan president at the eleventh annual meeting, in 1895.

The depression of 1893 was still felt, though Chicago had derived some help from the World's Fair of that year, which, like its great follower in 1933 and 1934, was a finan-

cial success. During Mrs. Lyman's term the "rich man's panic" of 1897 ran its course, adding to the difficulties of Auxiliary and all other lines of Church work. Mrs. Lyman was undismayed by any of these things and her own rich devotional life came to the rescue of the Auxiliary in three suggestions, which she often stressed: *viz.*: daily prayer for missions; definite reading and study about missions; and systematic giving for missions. Under such stimulating and practical suggestions it is not surprising that the work moved on. One generous woman gave her jewels, valued at \$8000, to help St. Mary's Home for Girls. The United Thank Offering really began its career in the Chicago Auxiliary in 1895, at the opening of Mrs. Lyman's term. It was \$1260.12, gathered during the three preceding years. Our period saw it grow until, as was said above, it was \$31,740.

In 1900 Mrs. John Henry Hopkins succeeded Mrs. Lyman, and for nearly nine years was diocesan president. This was by a considerable margin the longest term of any diocesan presidency during our period. She was the wife of the rector of the Church of the Epiphany. Mrs. Hopkins liked to call herself "the visiting president." She often made a hundred visits a year to the local branches.

When she took office, there were sixty-four Auxiliary branches in the diocese, out of the 102 congregations, large and small. When she retired there were 106 branches out of the 114 congregations. This large proportion of Auxiliary branches to congregations was rarely found, if anywhere else, throughout the national Church, in those early days. She organized four new branches and revived three others during the first seven months of her

presidency. She found time to organize two branches during her last year. Often her outgoing mail was twenty or thirty letters a day, and she wrote in long-hand, having no secretary. She always made an address, sometimes an hour in length, during her visits. She learned her annual addresses by heart. The total gifts of the diocesan Auxiliary in 1899 were \$21,621, in money and the value of boxes. In 1909 they were \$34,600, and ninety-three parishes and missions contributed, out of the 114 then existing in the diocese.

Mrs. Hopkins's most far-reaching addition to the well-planned programme which she inherited from her predecessors was the annual service of collecting the three offerings of the triennial U.T.O. This began in Chicago early in her term. It has since spread largely, if not entirely, through the national Church. She also established the "sectional conferences," now called "neighborhood meetings."

The U.T.O. in her day was by no means as large as it has since become. She speeded it up a good deal by a birthday plan, and had the names of some 2000 women in her birthday book before she resigned. This was supplementary to the traditional "blue boxes" of the U.T.O. Each woman gave an offering on her own birthday. This ensured that she did not forget it.

Mrs. Hopkins arranged the incorporation of the Chicago branch, which soon began to receive legacies. The first bequest was \$100 from Mary Elizabeth Shields. She wrote a monograph about one of her favorite authors, Emily Brontë, and gave all of the proceeds to Miss Thackara's hospital in Arizona. She helped to extend the Chicago sales of the lace-work done by Indian women. She suggested

that the Auxiliary should send gifts to the Chicago Homes for Boys at Thanksgiving, and to St. Mary's Home for Girls at Christmas. She arranged a special programme on October 2nd, 1905, when the Chicago branch "came of age," being twenty-one years old. She substituted pledge-blanks, sent to each local branch before the annual meeting, instead of relying on the oral pledges made at such meetings. She started "examination" questions, making a list of ten, sent to each branch, thus outlining a uniform and complete ideal. She compiled calendars, with suggestions for work during each month, not omitting the summers. She planned Providence Day Nursery and Kindergarten. She wanted it called "God's Providence Day Nursery." In arranging as stated above, for the incorporation of the Auxiliary, she gave the names of all the officers as incorporators, *viz.*: herself, Marie M. Hopkins, as president; Katharine D. Arnold, Vincy B. Fullerton, Emily Pardee Street, Eleanor M. Drummond, Jessie Peabody Butler, vice-presidents; Frances E. MacDermid, corresponding secretary; Annie S. Chenoweth, recording secretary; Emma J. Hoyne, treasurer. She represented the Chicago branch as invited speaker at annual diocesan Auxiliary meetings in Kansas City and in St. Paul. She was unable to accept a similar invitation from New York.

Her resignation was caused by her inability to serve as diocesan president while accompanying her husband on 60,000 miles of travel in the Mid-West province, after he was elected, in October, 1908, first "Department Missionary Secretary" by the Provincial Synod. She thus visited over 300 congregations, scattered through all of the twelve dioceses then comprising the province, and addressed the

women in each one. The Chicago Auxiliary defrayed part of her expenses through a "Valentine." She formed eleven new branches during the first six months of these travels. The closing lines of her last annual address, at Grace Church, Chicago, in May, 1910, are of such literary charm that request has been made that they should be recorded here.

"You may wonder what message could be taken to so many persons, that would ring true in every phase of Church work. I found it in my journeyings. Listen to the Parable of the Tree. As the train bore us over great stretches of winter landscape in those early February days, I learned to look with eagerness for the bits of woodland that are doubly attractive in the bleakness of a world of snow. There they towered, those great monarchs of the plain; giant oaks, elms, maples, each spreading branch and tiny twig etched in lace-like blackness against the dull gray of the wintry sky. But many a tree was disfigured by the dead leaves that clung fast to its branches, like little brown ghosts of yester-year. They seemed to defy the icy fingers of the blast. The wild fury of the hurricane failed to make them lose their hold.

"But as the winter melted into spring, strange forces were astir in the brown earth and in the trees that grew therefrom. All nature seemed to quiver with the joy and hope that springtide brings. So it happened that the mysterious force we call life stole quietly up the great trunks of the trees and out into the farthest twig. As the sap penetrated to the withered leaves themselves, lo! they loosened their grip and fluttered safely to the ground, like so many gauzy butterflies. It was the old, old story. Love had con-

quered hate; gentleness had overpowered force; the new life had supplanted the old.

"That this missionary life may bud and blossom in your hearts, gently taking the place of the old methods, of the cut and dried ideals, is my last message to you as president of the Chicago branch."

Mrs. Hopkins left in her will, operative at her husband's death, \$1000 to the Auxiliary. The Auxiliary's first bequest, as has been said, was \$100 from the will of Miss Mary Elizabeth Shields. The next was \$200 from Mrs. James T. Hoyne, for sixteen years the diocesan Auxiliary treasurer.

Mrs. Hopkins's successor was Mrs. Florence Greeley, elected in May, 1909. She gave enthusiastic and devoted leadership to a well-organized band of possibly 2500 women. At the meeting which elected her there were twelve departmental reports:

1. The Church Periodical club, with twenty-two parochial librarians, sending out regularly over 800 periodicals, weekly or monthly, besides some 400 books, and over 12,000 odd magazines, during the year.
2. The "Comfort Club."
3. The Library committee.
4. The Linen committee of St. Luke's Hospital, providing some 5300 pieces of linen for the hospital during the year.
5. The Junior Auxiliary (now the Church Service League), with sixty branches at that time.
6. The Babies' Branch (now The Little Helpers).
7. The Lent Study class (average attendance, thirty-four).
8. Providence Kindergarten and Sewing School (first annual report, with sixty in the kindergarten and 113 in the sewing school).
- 9 and 10. The societies for the relief of clergy and their widows and

orphans. 11. The visiting committee, with twenty-one speakers on as many missionary themes. 12. The monthly meetings, with an average attendance of eighty-five.

Mrs. Greeley served for four years. One of her interesting suggestions was a diocesan dinner at the Grand Pacific, in January, 1911, when she invited three speakers to present diocesan, domestic and foreign missions. These were, respectively, the Rev. Dr. William O. Waters, rector of Grace Church, the Rev. Dr. Herman Page, then rector of St. Paul's, and Miss Schereschewsky, of the family of our famous third missionary Bishop of Shanghai, the Rt. Rev. Dr. Samuel Isaac Joseph Schereschewsky. The "prize" went to Miss Schereschewsky, who won all hearts by her appeal for St. Margaret's School in Tokyo, Japan.

Another new departure sponsored by Mrs. Greeley was the appointment of the "educational secretary." This has proved to be a very important move. The "President's fund" was also established, and over \$2000 was collected for the memorial to Miss Annie Farthing, our Chicago missionary in Alaska. Also, the Auxiliary's full apportionment requested at the New York headquarters was fully paid for the first time in many years. The total annual gifts of the Chicago branch rose to some \$36,000, at the close of Mrs. Greeley's term, and the total membership had increased to about 3000. The average attendance at the monthly meetings rose from eighty-five to 107.

Mrs. Hermon B. Butler succeeded Mrs. Greeley in 1913, and served for three busy years. Several changes in organization were found advisable. The Babies' branch was named "Little Helpers." The "Young Woman's Auxiliary" was formed, with that devoted young Church-

woman, Miss Harriet Houghteling, in charge. This new departure began at once in several parishes to group some willing workers, and became a valued department of the diocesan missionary family. Three vice-presidents of the Auxiliary were placed in charge of the North, South and West Sides, thus relieving the diocesan president as well as supplementing her oversight. These three were later on increased to eight, supervising as many districts, as the Auxiliary grew in scope and numbers.

During Mrs. Butler's term a definite effort was made to enlarge St. Luke's Hospital at Tokyo, which later became the finest medical center in a large section of the Oriental mission field. She also greatly stressed the U.T.O., and in one parish, after a house-to-house distribution of the "blue boxes," the next annual gift was five times its immediate predecessor.

The U.T.O. from Chicago had risen by 1910 to over \$5000 a triennium. Under Mrs. Greeley's care it rose to some \$7500. Immediately after the close of Mrs. Butler's administration, it was over \$12,000. Then it struck a home-stretch gait and was \$20,000 in 1922; \$28,000 in 1925; some \$31,700 in 1928; falling a very little, to nearly \$30,000 at the first triennial of the depression, 1931; and then, laughing at the depression, rose splendidly to what may really be called its maximum, all things considered, during our period, in 1934, namely, \$31,740.

Under Mrs. Butler's guidance the attendance at the monthly meetings increased until the average for her three years was 146. Headquarters in New York City had run into a \$400,000 deficit in 1915, and asked for "one day's income" from all the faithful to wipe out the blot. The

large sum was raised, and the deficit expunged. Mrs. Butler urged all possible coöperation from the Chicago Auxiliary, and this was freely supplied. Bishop Anderson, at the 1916 annual meeting, noted with comment that for the first time "our Auxiliary had spent more for others than for ourselves."

When the Great War closed, on November 11th, 1918, many far-reaching changes were considered by the leaders of the whole Church. The next General Convention, at Detroit, swept away the General Boards, and consolidated them in the National Council. The Church's fiscal year was changed about this time to begin on January 1st, instead of on May 1st.

The "Church Service League" was organized, with its five "fields" of service, *viz.*: parish, community, diocese, nation and world, and each Auxiliary branch was asked to do some work and to give some help in all five. The Chicago Auxiliary, always in the front line of all kinds of progress, joined heartily in all of this improvement, and Mrs. Butler, in 1917, was placed by Bishop Anderson in charge of the Church Service League of the diocese. Mrs. E. P. Bailey was Mrs. Butler's successor as diocesan Auxiliary president, for one year, and ably steadied the branches through whatever transitions were needed at this time of considerable readjustment.

Mrs. Edwin J. Randall had already given freely of her time to Auxiliary work as a diocesan officer for twelve years, and was elected diocesan president, succeeding Mrs. Bailey, in January, 1919—that very important year in the history of our American Church. Early in her term the monthly meetings were removed to the Stevens building

and in 1919, to the State-Lake building, on State Street near the north line of the Loop, where they were still being held as the centennial year began.

When the House of Churchwomen of the Mid-West was formed, in connection with the annual meeting of the Provincial Synod, Mrs. Randall was elected secretary. The diocesan Visiting committee was enlarged. The Auxiliary grew until there were branches in all but three parishes and nineteen missions of the diocese. The Supply Department largely took the place of the local box-packing, and headquarters for this department were rented downtown. The "Quiet Days" for devotional gatherings of the Auxiliary, which had been held annually for a number of years, secured increased attendance.

A very helpful improvement in connection with the annual conventions of the diocese was the grouping of exhibits and the holding of special conferences in various diocesan activities during the sessions of the convention each year. The Auxiliary took its large share in this excellent plan during Mrs. Randall's administration. Much of the plan was due to the suggestions and oversight of her husband, who was the Executive Secretary of the diocesan Council.

In January, 1920, Mrs. Greeley died, and a memorial to her was given through the U.T.O. She left \$1000 to the Endowment Fund of the Auxiliary. Mrs. Greeley was greatly beloved by all the members, and her death caused widespread sorrow.

When the Emery memorial fund was being raised throughout the national Auxiliary, Mrs. Randall led the Chicago branch to raise its full quota. Miss Julia C. Emery

lived to see the "golden jubilee" of the national Auxiliary, and the \$50,000, which was the goal of the Emery fund, reach instead the fine total of \$91,000. Chicago's women contributed liberally.

Another excellent improvement in the missionary leadership of the diocese at this time was the election, by the diocesan Council's Department of Missions, of the diocesan Auxiliary's president as an auxiliary member of this Department. Mrs. Randall thus was welcomed at the monthly meetings of the Council's Department of Missions. This election was paralleled by a similar one to the Department of Social Service.

Another widening of horizon began in 1924, when the Supply Department asked the Auxiliary branches to send jars of jelly to the Church's diocesan institutions. Sixty parishes at once responded, with nearly 1800 glasses and jars. Still another improvement begun by Mrs. Randall was the printing of the annual calendar of meetings and speakers. This was of definite help in swelling the attendance at the monthly meetings. The annual total of all gifts rose to \$44,000, and when Mrs. Randall resigned, at the close of her sixth year—the second longest term of Auxiliary presidency up to date in our diocese—the splendid organization was in thriving condition in every avenue of its work.

The tenth diocesan president was Mrs. George H. Mason, who was elected in February, 1925, at the 42nd annual meeting of the diocesan Auxiliary. Then New York headquarters began to see a good-sized light. When these watchful and eager-eyed gentlemen at "281" (as the Church Missions House is commonly called throughout

the Church, its address being 281 Fourth Avenue, New York) actually realized that the glowing zeal of the national Auxiliary was "good" for a "triple plus," they took notice. The "Emery fund" was certainly a "triple plus" as it came after (a) parish support; (b) local Auxiliary dues and other gifts; and (c) the U.T.O. In the face of the arresting fact that while this fund was to have been only \$50,000, it actually rounded up \$91,000, there was only one thing for them to do, of course. That was to scrape the whole mission field with a fine-toothed comb, until there could be found some especially fetching and beckoning need which could lure from Auxiliary generosity a continuance of this "triple plus." To allow such willingness as that which came to the front in the Emery fund to lapse, just because nothing else was provided to enlist its enthusiasm and dollars, would have been a grievous dereliction in leadership. So the "Bishop Tuttle Memorial" came next, with its two buildings for good service in memory of the great-souled and much-loved Presiding Bishop of the Church, who had died on April 17th, 1920, as Bishop of Missouri, as well as Presiding Bishop.

Mrs. Mason found that Chicago's generous women were perfectly willing to share in this gift, as they had done in the Emery fund, and a satisfactory quota was readily subscribed. Another extra which was very attractive at this time was the purchase of a truck for Miss Thackara's hospital at Fort Defiance.

The third "triple plus" excogitated by the eager-eyed leaders from "281" was garnished by the winsome title of "The Corporate Gift." It was indeed a winning name, because of the compelling reality of need and opportunity

which it really provided. This name must have come from some relative of the Pullman official who selects the names for sleeping and luxurious chair-cars! The gentlemen at headquarters had swept the entire field, at home and abroad, with their skilled binoculars, and had grouped in one overpoweringly appealing unit six of the most desperately-needed objects to be found anywhere. The willing donors of the "triple plus" were asked to subscribe. And subscribe they did, at least from Chicago. Mrs. Mason enlisted the services of Mrs. Hopkins in collecting Chicago's suggested quota for this "Corporate Gift," and the generous women responded to her appeal so finely that the quota was oversubscribed. Our Auxiliary took a leading position among the diocesan branches in this item. The sum raised by our women was \$3462. It was Mrs. Hopkins's last work in raising money through the Auxiliary.

These pages might well be occupied in giving the names of the devoted communicants of the diocese who volunteered, all along the years, to go to the mission field at home and abroad. Three of these at least shall be given here. They all volunteered during Mrs. Mason's four years of presidency. Miss Elsie Hunt went to St. Mary's School at Springfield, South Dakota; Miss Marion Jessie Crawford went from Pontiac to St. Margaret's School, Tokyo; Miss Gorda Wilson went from the Church of the Atonement to Alaska.

Another unusual event during this administration was the offering of gold and silver in October, 1927, for St. Margaret's School, Tokyo. It amounted to over \$5000. We surely may be allowed to chronicle the names of the able women who pushed this affair to such a fine conclu-

sion. This was done by Mrs. Gowdy, Mrs. Paul Noyes, Mrs. Harold Eldredge, Mrs. Joseph E. Otis, Mrs. Robert Hall and Mrs. Hathaway Watson.

The Endowment Fund of the Auxiliary was increased by bequests aggregating \$5000 from the wills of Miss Katharine Arnold and Miss Mary Drummond, who had given so many years of unflagging devotion to its work. Mrs. Mason might have been pardoned had she allowed her friends to brag a bit over the unusual item which stated that *Every* parish in the diocese had by this time organized a local branch of the Auxiliary. Her term coincided with the final uprush of the pre-crash period of "prosperity." Those were the gleaming years when a certain Englishman remarked that "America is not a country. America is a picnic."

The Auxiliary took a goodly share in the extraordinary achievement led by the Rev. Dr. Herbert W. Prince, rector at Lake Forest, who raised money enough in the diocese to build the "Chicago building" at St. Paul's great school for Colored youth, at Lawrenceville, Virginia. It was for most of the givers a "quadruple plus," but it was raised, all the same.

Mrs. Deane, in charge of the Supply Department, found that in one year one hundred parishes had shared in the donation of jelly, and that 3700 glasses of jelly had been given as a result to our diocesan institutions. Mrs. Deane's efficient helpers in managing this large enterprise were Mrs. Simpson, Mrs. Hoyt and Miss Larrabee. An additional item at this time was the raising of a \$500 scholarship under the leadership of Mrs. Harvey B. Edwards and Mrs. Charles W. Scott, which sent a Nashotah student to

do special work in South Dakota. Another item, from the work of the same workers, recorded the sending of \$350 to the new chapel at the University of Illinois for pews.

Bishop Anderson, who divided the nearly one million dollars bequeathed to him by the Cox estate among a score or so of diocesan institutions, gave \$15,000 to swell the Auxiliary's Endowment Fund during Mrs. Mason's administration. It was also in Mrs. Mason's term that Mrs. Kirkland jubilantly carried the \$31,740 to the more-than-a-million-dollars U.T.O. offering at the Washington General Convention in 1928, as Chicago's triennial contribution.

Mrs. Mason rounded out this unusual series of improvements by appointing Mrs. Thomas I. Stacey chairman of the new Corporate Gift (relying implicitly on the eager-eyed gentlemen at "281" to provide the objective), and by also appointing Mrs. Robert B. Gregory chairman of the Chicago committee coöperating in the big task of completing St. Luke's International Hospital at Tokyo. Then Mrs. Mason took a well-earned rest, at the close of her four years, and in February, 1929, eight months before the mammoth, world-wide "crash," Mrs. Charles Spencer Williamson, of the Church of the Ascension, was elected diocesan president, and "reigned in her stead."

Progress continued its widening course. A Woman's Page in *The Diocese* was started, Mrs. John T. Agar being the first co-editress. When 7000 members of the diocese, to whom reference has already been made, erected the Bishop Anderson Memorial Chapel at the Western Theological Seminary, the Auxiliary contributed largely. Work was begun among the women in the State penitentiary at

Joliet, and in the new Women's Reformatory at Dwight, Sister Sybille Lucille, succeeded by Sister Mary Elizabeth, being the visitors. The Auxiliary shared liberally in their support. Then came 1930, with the deaths of Bishop Anderson in January and of Bishop Griswold in November, and the election of Bishop Stewart as Coadjutor in June.

Crash or no crash, the Auxiliary persisted in giving. In memory of Bishop Anderson \$1000 went to the diocesan quota for the National Council's work, and \$1000 was added to Bishop Stewart's fund for relief; and when \$1000 was asked for the advance work of the Church, these women gave \$1700, undismayed by the depression. They insisted on echoing something of the songs with which Chicago "put over" the wonderful Century of Progress Exposition, in the very midst of the depression.

A really exhilarating enterprise was started in 1932, when the "D" was three years old. The suggestion came from Bishop Stewart, and Mrs. John Harris of Oak Park was the willing one who led its details to success. It was gracefully camouflaged by the intriguing title, "Friendly Farms," and the job was to open up a cannery in St. James's ever-ready parish house, where busy women from all over the diocesan Auxiliary came, day after day, during the summer, putting up finally some 12,000 cans of fruit and vegetables, and winning a prize of \$500 for the best record of its kind in all Chicago that summer. The goods were given to our diocesan institutions to fill their larders in spite of the depression. The fruit and vegetables were supplied by the coöperators in our rural parishes and missions. Bishop Stewart appointed the Rev. Dr. E. J. Randall

as general chairman of the whole affair, and his wise counsel helped largely towards its very gratifying success.

Two more missionaries went from Chicago during Mrs. Williamson's nearly five years of presidency: Miss Helen Boyle to Sendai, Japan, and Miss Florence Pickard to mission work in Virginia, at Flashdam.

On March 9th, 1933, Marie Moulton Graves Hopkins, diocesan president from 1900 to 1909, died at her home on Grand Isle, Vermont. She had moved from Chicago on July 1st, 1929, when her husband had retired from the rectorship of the Church of the Redeemer, in Hyde Park.

In May, 1933, Miss Helen Carter, of St. James's branch, was also called to her reward. She left a bequest for the diocesan Auxiliary, to whose work she had been unstintedly devoted ever since its earliest days.

The Lending Library was renamed "The Charlotte E. Folds Memorial Library" in commemoration of her long and faithful service in the department of religious education.

Some six hundred Auxiliary women acted as hostesses at the Church's exhibit in the Hall of Religions at the Century of Progress, during the two summers of 1933 and 1934.

Mrs. Williamson's last step forward was the compiling of a model constitution and by-laws for a local branch, patterned in part from the standard design issued at "281." She then, in December, 1933, started on a trip around the world, as Mrs. O. V. S. Ward had done years earlier in our Auxiliary annals, stopping at many of the Church's mission stations. On her return she gave very interesting

accounts of her experiences in visiting the Church's missionaries, especially in China and Japan.

Mrs. Albert Cotsworth, Jr., of Oak Park, who traces part of her ancestry back to Bishop Samuel Seabury, of Connecticut, our first American Bishop, was vice-president when Mrs. Williamson began her tour, and took the chair until the next annual meeting, when she was elected the twelfth diocesan president. One of her first privileges was to preside at the fiftieth anniversary of the Chicago branch, held at St. James's Church in early October, when Mrs. George Owens Clinch, who had served the Auxiliary as diocesan treasurer for nineteen years with such success and skill that she had won a far-flung reputation as an expert Auxiliary treasurer, read a thirty-paged historical article, reviewing vividly the five splendid decades of the Auxiliary's life and work for our God and Saviour, Jesus Christ, and His Church. The article was at once printed in attractive pamphlet form.

With the chronicling of this brilliant climax, our sketch of this remarkable organization, the largest in the diocese, will close. Its annual total of gifts had risen, in fifty years, from \$3000 to \$60,000. As the centennial year of the diocese approached, in 1934, the diocesan officers were as follows:

President, Mrs. Albert Cotsworth, Jr.; vice-president, Mrs. John B. Van der Vries; recording secretary, Mrs. John S. Condee; corresponding secretary, Mrs. John R. Hollister; treasurer, Mrs. Alexander C. Dallach.

The district vice-presidents were as follows: Northern district, Mrs. George de Tarnowsky; North Shore district, Miss Irene Brown; South Side district, Mrs. George

Waldo Waterman; Southwestern district, Mrs. W. S. Leete; Southern district, Mrs. E. O. Adomite; Rock River district, Mrs. C. D. Capron; Western district, Mrs. W. C. Rattray; Fox River Valley, Mrs. David Barnard Pierson; chairman, Educational department, Mrs. W. H. Fowkes; chairman, Supply department, Mrs. F. M. Biederman; director, U.T.O., Mrs. H. A. M. Staley; chairman, Box-work, Miss Caroline Larrabee; director, Monthly meetings, Mrs. F. F. Syne; chairman, Publicity Committee, Mrs. John T. Agar; chairman, Auxiliary Special, Mrs. E. J. Blair; chairman, Social Service department, Mrs. George H. Kenyon; and president of the Provincial Council of the Auxiliary in the Mid-West Province, Mrs. Charles Spencer Williamson.



MRS. ALBERT COTSWORTH, JR.
President, Chicago Woman's Auxiliary



MRS. W. H. VIBBERT
First President, Chicago Woman's Auxiliary



JOHN D. ALLEN
President, The Church Club



DAVID B. LYMAN
First President, The Church Club

Chapter VI. The Church Club

ONE of the shiniest high-powered cars in the diocesan garage is the Church Club, which kept its forty-fifth anniversary during the diocese's centennial year.

In November, 1890, that cheery-hearted and popular cleric, Canon Knowles of the Cathedral (his name was the Rev. John N. Knowles), with the urgent acquiescence of Bishop McLaren and the support of the leading rectors, induced the laymen of the diocese to form the Church Club. Its first president was that devoted layman, David B. Lyman, senior warden of Emmanuel Church, La Grange. There were sixty men present when the Club was organized. The meeting was held at the Tremont Hotel, which is no longer in existence. The Club was at once incorporated under the laws of Illinois, the date being December 20th, 1890.

The names of the incorporators are historic in Chicago. There was W. K. Ackerman, Comptroller of Chicago; and David B. Lyman; well, what would have been the foundations of Emmanuel Church, La Grange, without D. B. Lyman's large and generous influence? There was Dr. Daniel R. Brower, the distinguished physician, world-traveller, and senior warden of Epiphany Church, and William Gold Hibbard, of the great hardware firm of Hibbard, Spencer and Bartlett. Next came Francis B. Peabody, founder of Peabody, Houghteling and Co. There was Arthur Ryerson, enthusiastic Churchman, vestryman of St. James's though young, whose tragic death years

later, when the "Titanic" collided with the iceberg that fatal night, and sank, sent a shudder throughout the whole diocese of Chicago. Finally, there were J. W. Doane, and William Kelsey Reid.

The officers during the first year were David B. Lyman, president; Dr. D. R. Brower, vice-president; the Rev. E. J. Bishop, secretary; and Comptroller W. K. Ackerman, treasurer. The first directors, besides the officers, were W. R. Stirling, Arthur Ryerson, George H. Harlow and D. R. Cameron. There were 213 charter members. A number of the clergy joined at once, though the club was and is primarily for laymen.

There have been but twenty-six presidents, thirteen of whom served more than one year. Their names are surely worthy of record. They are: David B. Lyman (1890); Dr. D. R. Brower (1891); Arthur Ryerson (1892); W. R. Stirling (1893); Edward P. Bailey (1894); William K. Ackerman (1895); L. O. Goddard (1896); George S. McReynolds (two years, 1897-8); Frederick B. Tuttle (1899-1900); Joseph T. Bowen (1891); the Hon. Jesse Holdom (1902, 3, 4); Murdock MacLeod (1905); Amzi W. Strong (1906-7); John A. Bunnell (1908-9); W. S. Powers (1910); Charles Folds (1911, 12, 13); George Higginson, Jr. (1914-1915); Angus S. Hibbard (1916, 17, 18); Edward P. Willis (1919); Richard C. Coombs (1920); John P. Montgomery (1921); Curtis B. Camp (1922, 23); Thomas K. Carpenter (1924, 25); Walter B. Petterson (1926, 27); Charles D. Dallas (1927-28); John D. Allen (1929, 30, 31, 32, 33, 34).

Three presidents served for three years, *viz.*: Judge Holdom, Charles Folds, and Angus S. Hibbard. Nine

served for two years. The centennial year's approach found John D. Allen, not only serving the Club as president for the sixth year, but also serving as president of the National Federation of Church Clubs.

From the start the Club has maintained its own office, usually in the Loop district. For the first eighteen years it was located at 510 Masonic Temple, then Chicago's most lofty and famous skyscraper. Eight years in the Hayworth building followed, and for 1920 and 1921 the offices were moved to the old clergy-house adjoining the Cathedral. Then the Cathedral burned down, and the Club thought it was wiser to move to the LeMoynes building, 160 North Wabash Avenue. Five years followed in the Tower building at 6 North Michigan Avenue, where Diana sports herself aloft in all kinds of weather, and where the celebrated house of Montgomery, Ward and Company flourished for many years. Finally, unlike Noah's wandering dove, the offices of the Club found a resting place in the diocesan headquarters at 65 East Huron Street, already mentioned, where the centennial year finds them safely entrenched.

As soon as it was organized, the Club began to show signs of unusual courage, virility and long-distance endurance. These fine qualities are evidenced by the programme not only planned and outlined, but carried out to the last item at its first annual dinner. This memorable event took place at the old Grand Pacific Hotel, where so many of Chicago's historic feasts were held, in olden times. Mine host Drake was far-famed in those eager days. This site has been surrendered for several years to a mammoth bank, the Continental Illinois.

The date of this first annual dinner ought to be long

remembered by the club and its friends. It was November 14th, 1891, and it was Tuesday. The date was probably set so early in the week in order to ensure that the brave guests should be able to reach their homes by the following Sunday, in time at least for the mid-morning service. For there were not less than *seven* speeches! And all the seven themes were mighty and alluring. The speakers were all noted, and well equipped with data. There were orators, both clerical and lay. And the Club not only survived that programme, but actually flourished! This intrepid list of themes and speakers deserves complete chronicling.

The first address was on the Church Club, by David B. Lyman. The second was entitled, "The Past History of the Church in the North-West," and the speaker was Bishop McLaren. The third was on "The Future of the Church in the North-West," the address being by the Rt. Rev. Dr. Isaac Lea Nicholson, Bishop of Milwaukee. The fourth was "The Missionary Outlook in Japan," by the Rt. Rev. Dr. William Hobart Hare, the first Missionary Bishop of South Dakota. The fifth was by the Rev. Dr. Clinton Locke, and his theme was "The Church at the World's Fair" (this was, of course, the World's Columbian Exposition of 1893). Then the laity came to the front, with an address by the Hon. Franklin MacVeagh, one of Chicago's distinguished citizens, whose discourse considered "The Municipal Problem." He was followed by the concluding number, the speaker being John S. Runnells, and the theme being "Our Country and Our Thanksgiving!"

One may doubt if this gigantic programme can be matched in the annals of the most athletic post-prandial

audition. Any club which could get away with such an affair when only one year old could rightly claim to be a Hercules, and could look forward to a world championship. It could robustly face the oncoming years with lion-hearted pulse and with nerves of steel. One need not doubt at all that the brilliant list of achievements stacked up to the credit of this club is due to the running start of that first dinner, for the number seven seems to be a fascinating number for the Church Club of the Diocese of Chicago.

After digesting the mental and physical menu of these seven orations in its infancy, one is not at all surprised to find that in its prime of life, aged forty-five, it is engaged in no less than seven different kinds of good works. These equally deserve a complete description, at least in outline.

First, the club has sponsored, as has been said, the Lenten Noon-day services in some theater in the Loop.

Secondly, scores and dozens of dinners—as a matter of fact about 200 of them—have been given, sometimes a half-dozen or more in a single season. These have been such enjoyable occasions that at times the attendance has taxed the capacity of Chicago's largest hotel dining-halls. One is especially recalled at this writing. It was held in the Auditorium Hotel, and well-nigh one thousand guests thronged the great room. All had a delightful evening. During and since Bishop Anderson's episcopate, women as well as men were invited to these dinners at times, though the membership of the Club is for men only.

Few agencies have been more influential in spreading good fellowship and unity throughout the diocese than these Church Club dinners. One of them usually has prefaced the annual diocesan convention, and has thus given

the Bishop the opportunity to diagram his plans for the coming year, as well as to portray achievements and conditions. Bishop Stewart has added a very welcome feature in the distribution of medals, mainly to the clergy, for especial service during the preceding year. Other dinners were given in honor of celebrated dignitaries who might be passing through Chicago. Whenever the House of Bishops has met anywhere near Chicago the Club has entertained their Right Reverences with a dinner. There were some 300 guests at the most recent of these interesting occasions, and Club members were nominated as individual hosts to give personal attention to their ecclesiastical guests as these braved the dangers of Chicago, as well as when they took their seats at the dining tables. At one period the Club yielded to the seductions of vocalization, and their dinners rang with popular songs, balanced a bit by some equally popular hymns, and all who could sing, as well as those who only could yell, contributed freely, at least in the choruses.

The Club developed its own poets and song-writers, the dean of this group being Angus S. Hibbard. Those who came to eat remained to vocalize especially when the melodies mounted towards the roof of the staff. Daring, however, as the board of directors have ever been, there is no record in the archives of any other banquet where seven speeches on seven themes were made by seven masterly speakers. Tuesday evening, November 14th, 1891, stands out alone in high relief from the crowd of subsequent gastronomical and oratorical occasions.

Thirdly—as the sermonizers are fond of saying—the News Bureau, which has been mentioned in the foregoing

pages, is the child of the Church Club. The directors saw the opportunity, formed the plan, won over the Bishop, stormed the diocesan Council, found the best man in the Middle-West, if not in the U.S.A., for the job, called this Mr. Joseph E. Boyle from his newspaper work to plow up this new journalistic field; and all Chicago, as well as the surrounding territory contributing thereto, knows the gratifying result. The most "hard-boiled" sheets welcome items from "Joe Boyle's" skilled pen. Nothing of real news that goes on in the diocese of Chicago escapes the vigilant eye of this loyal Churchman and trained journalist.

Fourthly, the Club rose to the rescue of *The Diocese* (the diocesan monthly periodical). For years the inner circles of the Church in these parts had sturdily subscribed to this monthly sheet. Its career had been chequered. The editorship had usually been in amateurish hands, however willing. The results were not altogether satisfactory. Debts showed a most spontaneous readiness to appear in the annual attempt at a balance-sheet. The paper was printed in black, but it often "ran into the red"—as the phrase so grimly popular during the depression frequently put it. Finally the Bishop asked a competent member of the Church Club, who was also one of its Publicity Department, to try his hand on *The Diocese*. Proverbially the Club members have but one reaction to any such request from their Bishop, *viz.*: acceptance, and that with the Chicago spirit. Accordingly, Mr. Angus S. Hibbard grasped *The Diocese* with his wonted managerial ability, and in one year had thrown all the red ink into the discard, had placed the important publication on a sound footing,

and then smilingly but unflinchingly turned it over to Mr. Joseph E. Boyle, as the new editor.

He injected much journalistic oxygen into its aging and hardening arteries. Soon he papered its pages with graphic advertisements which evoked winsome smiles from the periodical's bank-account. He adorned its columns with so many photographic cuts of Chicago churches, parish houses, rectors, laymen, deaconesses and lay-women, together with other trophies of the camera, that its circulation simply had to spread. Each month's edition was an event, and as the first ten years of his editorship extended their closing months towards the approaching centennial of the diocese, this successful publication found itself where it is today, namely, the best thing of its kind in the entire Episcopal Church. Mr. Boyle established departments, kept track of anniversaries, collected historical data, "an' everything." The Church in Chicago is lastingly grateful to Messrs. Hibbard and Boyle, and to the whole Church Club, on this account.

"As we go to press," the Publicity Department of the Club has entered upon a brand new era in combined parochial and diocesan journalism. It is nothing less than a scheme to fuse the monthly *Diocese* with the monthly sheets from each of the local parishes which have hitherto been supporting considerable parish papers. The parish in each case is given the opening pages for its specific items, and a copy of the combined monthly is mailed to every subscriber. To start the thing well, the first few copies were mailed free to every family in the coöperating parishes. Several leading parishes at once fell into line, gladly. The hope is that every family in the diocese, at one dollar

per year, will thus have at hand its own news and that of the diocese as well. It is a well-planned and very promising enterprise.

Fifthly: President John D. Allen's leadership is largely responsible, if not wholly so, for the "Christmas Benefit," which has already done so much to brighten Christmas-tide for thousands of Chicago's children, especially those who are among the under-privileged. All the members of the Club are asked to be the hosts, at one dollar per ticket, and many members subscribe for an entire table, and fill it with children as their personal guests. From 700 to 1000 and even 1500 children have thus been annually gathered in some big dining-hall during the Christmas holidays. The programmes have always been ably planned, and have brimmed with all kinds of enjoyment. More than one year has seen the largest hall in the Sherman Hotel jammed to capacity. Another year found Chicago's vast Stadium, with its mammoth pipe organ leading the songs, filled to the doors. The zest of the Christmas carols, the turkey dinner, the sharp appetites of hungry girls and boys (even if some have to be introduced for the first time to the turkey, though they may recognize the potatoes as familiar friends), the Santa Claus (sometimes also the Clowns, as fun-makers), the toys, the "useful" presents as well as the "joyful" ones, and, by no means the least feature the hearty enthusiasm of the hosts and hostesses as well as of the "kids"—all combine to make a truly thrilling occasion. The Bishop makes a speech and all applaud. The Church's institutions first send in the delegations: 100 from the House of Happiness; 100 from St. Luke's Hospital; 100 from the Cathedral Shelter; 100 from Chase House's clientage; and

many others from numerous parishes and missions. Some 9000 attendance has been registered since this "benefit" was born. There have been profits, each year, which have been sent to the various institutions of the diocese. Those who have been to one of these exciting events have never felt that Christmas was really Christmas in the future unless they could somehow get in, under the tent if not in the reserved seats.

Sixthly: all along the years the Church Club has made a big record as a money-raiser. During most of its life it has paid all of the rent of the diocesan headquarters, and even now shares largely in this item, though its own modest offices have claimed but a small amount of desk-room.

When the Church Pension Fund was started—that splendid plan originated so largely by the Rt. Rev. William Lawrence, D.D., LL.D., now the retired Bishop of Massachusetts—a challenge was sent to the diocese of Chicago. Bishop Lawrence, it will be remembered, took a year's leave of absence from his diocese, rented an office (was it not in Wall Street?), and devoted his entire time to raising the \$5,000,000 which was the original goal. The fund now amounts to over \$21,000,000, and has its own life insurance and fire insurance departments as well, and has raised the annual minimum, during the first transition period, from \$600 a year to \$1000 a year. It is considered to be one of the model pension funds to be found anywhere in the U.S.A. Before the "crash" it was said that the personnel of its directorate represented more millions than that of any corporation in the U.S.A., even including the great U. S. Steel company. And their services are all volunteered.

Well, when the challenge came to Chicago from Bishop

Lawrence to raise \$300,000 towards the original \$5,000,-000, Angus S. Hibbard, as a doughty member of the Club, metaphorically took off his coat, rolled up his sleeves, took three or four months' absence from his business, and went to work. Of course, the Club backed him up, as did all the diocese, and the money was raised.

The Church Club also managed the financial campaign which raised a substantial portion of the fund to build the chapel of the Western Theological Seminary in memory of Bishop Anderson, underneath whose Altar the Bishop's remains now repose. Yes, the Club has raised some money, and "then some," if one may slip into the vernacular for the nonce.

Seventhly (and lastly!): the Club backed up Bishop Stewart's determined efforts to have an adequate Church exhibit in the Hall of Religion at "The Century of Progress." During one of the two summers the Club relieved the Bishop from most if not all of the responsibility concerning this very successful enterprise. The diocese of Chicago may well be proud of its great club, and grateful, under God, to the tireless and high-spirited laymen who have so steadily and generously devoted unstinted time, thought and money to its affairs. The present membership, paying annual dues of \$10 (\$5 for clergymen) is about five hundred.

The diocese, it may be repeated, may well be grateful for such an organization as its Church Club. In some parts of the national Church it seems almost overwhelmingly difficult to enlist in the Church's active life the men of her clientage. Chicago's laymen have shown that such

indifference is not germane to the highest type of Christian manhood.

This Chicago club believes in activity. Some of the other large diocesan clubs of laymen take the opposite view, and have no activities. They meet for dinners and speeches, but do little or nothing else. This, of course, is a good objective, but it would never suit Chicago Churchmen if there were nothing more in their club life. They must be "up and doing." Therefore, many leaders of the Church feel that the Chicago Church Club is a model which may deservedly be studied and emulated.

For the centennial year, the officers of the Club are as follows: president, John D. Allen; vice-president, Robert G. Peck; corresponding secretary, Homer Lange; treasurer, Austin J. Lindstrom; executive secretary, Joseph E. Boyle.

Chapter VII. The Girls' Friendly Society

THE Girls' Friendly Society is organized in the Church of England, as well as in the United States of America. Queen Victoria was greatly interested in its work. It probably finds that the sun never sets on its membership. As these pages are written, the Honorary President in the U.S.A. is Mrs. Franklin Delano Roosevelt. There is also a real president, Miss Helen C. C. Brent, of Geneva, N. Y. There are eight vice-presidents, one for each of the Church's eight provinces. Ours is Mrs. Richard C. Austin, of Cincinnati, O. There is also a vice-president-at-large, Mrs. William Walter Smith, of New York City. So the G. F. S. is no inconsiderable affair.

It functions (to use a rather over-worked term) in the larger dioceses of the East, the Mid-West, on the Pacific coast and somewhat in the South. It publishes an attractive monthly periodical of twenty or more pages, called *The Record*, which is now in its forty-second year. A recent number (November, 1934) told of nineteen new branches, in fourteen dioceses, as far apart as Albany and the Philippines. Bontoc's new branch in the Philippine Islands is one of these nineteen. Branches in China and Japan were established many years ago. The annual income of all the branches for 1933 was nearly \$400,000. Of this large sum \$15,000 was given to parish support, \$5000 for missions and more than \$4000 for social service.

The Chicago diocesan branch was organized in that eventful year, 1886. That was the year when the General

Convention met in Chicago, and put forth the famous Chicago-Lambeth Quadrilateral proposition for Church Unity; when the national convention of the Woman's Auxiliary started in Chicago the career of the United Thank Offering. It was a good year to begin the fine work of the Girls' Friendly Society. Miss Groesbeck was the first diocesan president. She served from the beginning in Chicago up to 1911. Mrs. Robert B. Gregory succeeded her and continued for sixteen years. For the centennial year of the diocese, Mrs. John R. King, of La Grange, is diocesan president; Mrs. Cleon Bigler is first vice-president; Mrs. William McEvoy is second vice-president. The secretary is Mrs. John Wren, and the treasurer, Miss Jane Barron.

A parish branch of the G. F. S. today is a well-organized group of girls, from five years old upwards (these from five to twelve are called "Candidates"), guided by the friendly counsel of their "Associates," who are older, and all of whom are communicants of the Church. The members need not necessarily belong to this Church. The religious side of life is gently but persistently stressed. The meetings always include prayer in their programmes, and are usually held weekly. There is a large flexibility in the programmes, the object being to enlist everything which will enrich the lives of growing girls by providing recreation, amusement, athletics, dramatics, information and sociability, always with the love of God as the foundation and background. The G. F. S. national magazine, *The Record*, guides and stimulates these activities, issuing up-to-date programmes, such as "Watch yourself go by," which is a study for personality, or "Try something New," to

employ leisure time. Vacations are not forgotten. The income of the various Holiday Houses for 1933 totalled more than \$30,000. Nor is the question of wholesome, inexpensive and comfortable rooming and boarding places overlooked. The income of the several G. F. S. "Lodges" for 1933 was also large.

After being a "Candidate" until the age of twelve arrives, a G. F. S. girl becomes a "Junior" and so remains until she is eighteen. Then she is an "older member." Some branches have "married members," and if she does not marry she is welcome at the Friendly no matter what may be the accumulation of years. These older members, however, are regarded as a kind of "alumnae." The G. F. S. is thus unique in providing a programme and an organization which can keep track of a girl from the age of five until she is fully grown.

The first parochial branch in Chicago was St. James's, and it is still holding its meetings, and has a large alumnae affiliation scattered all over Chicago. Its first secretary (the presiding officer used to be called a secretary), was Mrs. George W. Meeker. St. James's G. F. S., only three years after it was formed, enrolled scores of girls.

In those distant days of the eighties and nineties, the Associates were held responsible for the conduct of their "bands," and each branch was divided into as many bands as there were Associates. It was regarded as dangerous for any of the girls to assemble without the chaperonage of their Associates! The advent of the modern girl has changed all that, of course. In their full panoply of selfhood, the members themselves take charge of themselves, and the Associates beam with approval from the sidelines.

The early parish branches were very parochial, as a rule. Few diocesan or inter-parochial meetings were held. This, too, has changed, and changed for the better. Early in the career of the diocesan branch, the Chicago G. F. S. endowed a room in St. Luke's Hospital in 1895, which still is ready at any time for the use of a member needing hospital care.

The next diocesan deed was the building of "Holiday House" at Glenn, Michigan, near South Haven, in 1903, for the vacation use of the members and their friends. This very attractive summer home, with accommodations for fifty guests, is situated on a high bluff, on the eastern shore of Lake Michigan, surrounded by an abundance of shade trees and equipped with every facility for a restful, friendly and recreative vacation, and this at small expense. Part of the land (that part on which the annex is built) was given as a memorial to Margaret S. Lay, by her parents, Mr. and Mrs. A. Tracy Lay, who were generous patrons of Holiday House from its inception. There is an attractive chapel, where services are frequently held. The total investment in Chicago's G. F. S. Holiday House is at present about \$10,000, and the season lasts for eight weeks.

The next step forward taken by our G. F. S. was the opening in 1918 of the "Lodge" at 54 Scott Street, in a choice residential district of the North Side. There are accommodations for about sixty guests, and the charges are moderate. The purchase price was \$35,000, of which the members themselves gave \$5000. The Lodge has been a source of pardonable pride to all the members and sup-

porters of the "Friendly," as it is usually called. There is a delightful lounging room, and there are parlors for receiving callers.

There are now over eight hundred members of the G. F. S. in Chicago, scattered among fifteen or more parishes and a dozen missions. A number of these congregations have groups both of Candidates and Juniors. One of the largest memberships at this writing is in Christ Church, Streator, with three groups—Seniors, Juniors and Candidates.

Within recent years there has arisen much competition between the various organizations for girls. The Girl Scouts and the Y. W. C. A. have enrolled many members. The Scouts have been particularly active among the young girls in our parishes and missions. Fine as are the ideals of these other organizations, it may be doubted if they are adequate substitutes for the many-sided, organized progression of the Girls' Friendly Society in small, as well as large communities.

The Chicago G. F. S. maintains its own monthly mimeographed periodical. Its title is stimulating, *G. F. S. on-the-March*. It has proved an avenue of self-expression for the members and has given good publicity as well.

This sketch may well close by giving the object of the G. F. S. It is printed on the title page of every edition of its diocesan paper:

"To unite for the glory of God in one fellowship of prayer and service the women and girls of the Nation to uphold the Christian standard of honor and morality."

Chapter VIII. The Daughters of the King

UNIQUE among the Church's organizations for women stands the "Daughters of the King." It is more than an organization. It is an Order, and it is primarily devotional. It is fully the counterpart among women of the Brotherhood of St. Andrew among men, and its scope is larger than that of the Brotherhood. It is founded upon prayer, service and loyalty, and, as will be shown below, the last word covers a wide area of diversified activities. For the "Daughters," in addition to their two rules of prayer and service, stand ready to help their rectors in every possible way.

Two exceptions only are noted: (a), they are not ostensibly a money-raising group, and (b), they are not specifically a social group. Nevertheless, they do raise money, by dues and by self-denial, and they do, in emergencies, assist in the social life of a parish or mission.

Like the Brotherhood of St. Andrew, with no thought whatever of becoming a national or even a diocesan movement, the "Daughters of the King" started in a Bible class. It was a class of girls, in a New York City church, taught by Mrs. M. J. Franklin. The girls pledged themselves to prayer and service and loyalty. The idea spread. Soon other girls' classes in other parishes caught the spirit, and in 1888 the Order was incorporated, and had begun its beautiful career of devotion and helpfulness, far and near.

Strange to say, in about the same way and at about the same time, our Protestant cousins, all unknown to the

“Daughters of the King,” started the “King’s Daughters” as an interdenominational organization with somewhat different ideals. One result has been much confusion among good people. The somewhat similar names have caused about as much perplexity as “The Oxford Movement” and “The Oxford Groups,” or, during the Great War, the difference between “The Four Horsemen of the Apocalypse” and the “Apocrypha.” Even the *New York Times* in 1933, lost its way when floundering between “The Oxford Movement” and “The Oxford Groups,” and many a good communicant has been hopelessly tangled up by the lack of identity between the “Daughters of the King,” belonging entirely to this Church of ours, and the “King’s Daughters,” belonging to several Protestant denominations.

The Chicago Diocesan Assembly of the Daughters of the King held its first meeting in the Church of the Epiphany in October, 1897, when the Rev. Dr. Theodore N. Morrison was still Epiphany’s rector. There were then but five chapters in the diocese, namely, those at the Churches of the Transfiguration, St. John-the-Evangelist, St. Alban, St. Mark, and St. Augustine. The first three of these parishes have disappeared or have been absorbed by mergers.

Soon after this beginning, St. Peter’s chapter was formed, in 1899, and then Grace, Chicago, followed suit, and within a half-dozen years the parishes at Elgin, Lake Forest, Irving Park, Edgewater, Woodlawn, St. Andrew’s, and Epiphany enrolled the “Daughters,” and the Order really began to be a diocesan influence.

The senior chapter of the diocese is that of St. Mark’s, Chicago, and Mrs. William White Wilson of that chapter

was a leader in the Chicago work of the Order for many years. Mrs. Wilson, Mrs. E. F. Kenyon, and Mrs. Gibson E. Hutchinson have been elected from Chicago to membership in the National Council of the Order.

Each year, since 1897, there have been at least three meetings of the diocesan assembly, each with its service, sermon, luncheon or supper, and its business session. When the Assembly was held in the morning, the Holy Eucharist was always the service. Numbers of the "Daughters" are business women or teachers; therefore the assembly meetings have frequently been held in the evenings. Each year a Thanksgiving donation meeting has been held at some diocesan institution. "Quiet Days," Retreats, and days for meditation and prayer have been regularly held, and the devotional life has been emphasized. The "Daughters" have not been content with personal religion, however, no matter how deep and earnest, for part of their rule of service is to bring other women closer to our Lord and His Church. Thus Bible classes are essential features of their program as are also other studies in the devotional life.

Manifold are the activities of the "Daughters." They often constitute the Altar Guild of a parish. Their members teach in the Church Schools and sing in the choir. They read and study the Bible at home, systematically call in their parishes at their rector's suggestion, or on their own initiative, make strangers at home as they meet in the vestibule, do this regularly by serving as a "Hospitality Committee," help their rectors entertain diocesan gatherings requiring luncheon or supper. They attend the diocesan assembly meetings, which takes time; they regularly

support the daily services when their parishes thus obey the leading of the Prayer Book.

Until the Diocesan Altar Guild was organized the "Daughters" tried to fill diocesan altar needs. They gave a cross and candlesticks for the use of Deaconess Elizabeth at Oak Forest, a chalice and patten for City Missions, which are being used at Holy Innocents' Church, and linens and vestments for the chapel altar used by the Church Mission of Help.

When the "Town and Country Council" was formed, early in Bishop Stewart's episcopate, with Archdeacon Ziegler in charge, the "Daughters" at once took hold, together with the Woman's Auxiliary, the Girls' Friendly Society, the Diocesan Altar Guild, the Church Mission of Help, the Church Periodical Club, the Council's department of Religious Education, and the Brotherhood of St. Andrew, helping thus to form this important council, and sending to its monthly meetings its diocesan officers, as did the other units. Their special part as "Daughters" was to write friendly letters to isolated Church families in the distant parts of the diocese, to send them Christmas and Easter cards, and to make calls when possible. One hundred of these friendly letters were written during 1932. They also paid the postage on the calendars the Bishop sent to rural families, and gave money to help buy a car for the Rev. F. H. O. Bowman of Pontiac.

The next year the Daughters gave a Missal to the Epiphany mission at Lombard; supplied the Archdeacon with Prayer Books, hymnals and Acolytes' vestments; sent a Thanksgiving Day donation of food, clothing, and money to Chase House; gave a musical programme at the Church

Home for Aged Persons; a scholarship for the Racine summer conference; assisted Deaconess Paesons in her charity work as a member of the City Missions staff; served Sunday morning breakfasts after the early Holy Communion in several parishes—one chapter alone thus supplied its parish with over 1100 breakfasts in one recent year—organized a club for hospital nurses; supported days of prayer and meditation, both parochial and diocesan; sent reading matter through the Church Periodical club to the old, the sick, the blind and the needy; aided the City Missionaries in their ministrations to the women prisoners in the city and county jails and State penitentiaries. One chapter regularly makes 125 cup-cakes for the sick in Cook County Hospital at specified times, the Deaconesses caring for the distribution. They organized a Mothers' club in one parish; kept the self-denial times specified by the Order's national leaders, and thus contributed to the support of the "Daughters'" missionary in China (this was in memory of Lily Funsten Ward, who was the "Daughters'" missionary in Wuchang at the time of her death); read to the sick and the blind in the Home for Incurables; raised \$25 to provide busses for a picnic for crippled children; gathered candidates for Confirmation classes; mailed reminders to the members of the local Women's Communicant league; helped in vacation Bible-schools; sent flowers to the sick; cared for Acolytes' vestments; wrote letters to shut-ins; shared in canning for the unemployed; and in other ways justified the comment of a grateful rector who said, "The 'Daughters' are my reserve corps. I send them each month to that part of the Church wall which is weakest."

When three women in any congregation of the Church wish to become "Daughters" a chapter may be formed. When members move to a parish where there is no chapter, they may join "The Bishop's Chapter" which comprises similarly situated members, so that they may not lose connection with the diocesan and national life of the Order. Several of the Daughters have made "the offering of their lives," and have joined some of the Sisterhoods of the Church.

It is impressive to note how rich and varied is the service which the "Daughters" so quietly, steadily, and unostentatiously offer in our Lord's Name to those who so greatly need their gentle, loving thoughtfulness. They do not "strive nor cry in the streets" and they make no noise nor stir, but their work is deep and true, and their influence permeating and uplifting.

There ought to be more than the present number of sixteen chapters with about 200 members, in such a diocese as ours.

The Order is widely organized throughout the Church. It supports a fine quarterly magazine, *The Royal Cross*, with thirty or more pages in each edition. It is steadily increasing in membership and scope. There are at present forty diocesan secretaries and provincial officers in all of the eight provinces of the Church.

Twice have the members of the National Council of the Order met in Chicago, once in April, 1922, and again in April, 1924. Chicago's National Council members have been three, Mrs. W. W. Wilson (10 years), Mrs. E. F. Kenyon (12 years), and the present member, Mrs. G. E. Hutchinson, who has served several years.

The Chicago diocesan presidents have been Mrs. Kilbourne, Mrs. R. J. McGinnis, Mrs. W. W. Wilson, Mrs. George C. Burton, Mrs. A. K. Kerns, Mrs. Charles Kaufman, Mrs. E. E. Wade, Mrs. Laura O'Sullivan, Mrs. E. F. Kenyon, Mrs. Chas. F. Bassett, Mrs. J. A. Neale, Mrs. G. E. Hutchinson, Mrs. Joseph R. Taylor, Miss Mary Allfree, and Mrs. Gibson E. Hutchinson for a second term of three years.

When the centennial year arrived, the diocesan officers were as follows: Mrs. Gibson E. Hutchinson, president; Mrs. W. W. Hurley and Miss Nellie Camery, vice-presidents; Mrs. L. E. Lehmann, corresponding secretary; Mrs. George H. Kennedy, recording secretary; Miss Sara King, treasurer; and Mrs. Gibson E. Hutchinson, National Council Member.



INTERIOR, CATHEDRAL OF ST. PETER AND ST. PAUL,
CHICAGO



JAMES L. HOUGHTELING
Founder of The Brotherhood of St. Andrew

Chapter IX. The Brotherhood of St. Andrew

DURING more than fifty years, including all those of our period, many thousands of earnest Churchmen, men and boys, in all parts of the U.S.A., as well as in England, Canada, and Scotland, have looked upon St. James's Church, Chicago, as a kind of Mecca. For in St. James's Church, in a Bible class, under the leadership of young James L. Houghteling, the Brotherhood of St. Andrew was born. Tens of thousands, yes, probably hundreds of thousands of Church people and their friends, have heard the remarkable story; how a poor "hobo" turned up in this rather select Bible class of St. James's young men; how the frank and genuine Christian spirit of young Houghteling rose at once to the opportunity; how the whole class promptly decided to "find their own brothers," as St. Andrew found his when "he brought him to Jesus"; how the inspiration of this simple but basic expression of Christian loyalty flamed up within the young manhood of the diocese, so that St. James's Chapter, No. 1, of the Brotherhood of St. Andrew, was formed, and then Grace Church Chapter, No. 2, and before the astonished young men could realize what was happening, the Brotherhood had become a great movement, sweeping through the whole national Church, rallying to its two focal rules of prayer and service thousands of the best young manhood of the Church and of America, for "the spread of Christ's Kingdom among men."

Each member pledged himself "to pray daily for the

spread of Christ's Kingdom among men (or boys), and to make an earnest effort each week to bring some man (or boy) nearer to Christ through His Church."

At this writing, the national Brotherhood, having passed its fiftieth anniversary, enrolls 580 active chapters (266 men's chapters, 161 of young men and 153 of boys), totalling about 6000 members. The Anglican Church, in England, Scotland, Canada and elsewhere, has a goodly number of additional chapters, though they are not organically united with our 580 at home. The Brotherhood's headquarters are in Philadelphia, at the Church House, 202 South Nineteenth Street, and the national officers at this writing are as follows: honorary president, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop; president, Benjamin F. Finney; vice-presidents, Walter Kidde and Courtenay Barber (of Chicago); treasurer, William A. Cornelius; general secretary, Leon C. Palmer; executive vice-presidents: men's division, W. F. Leggo; young men's division, Robert F. Weber; boys' division, Mike G. Jennings. Chairman clergy advisory board, the Rev. W. N. Parker.

Early in its promising career the Brotherhood began to assemble great national conventions. They were held annually for nearly all of the first fifty years. At present they are held triennially. Nothing quite like these enthusiastic gatherings of laymen and boys, with a sprinkling of clergy usually accompanying, had ever been seen or heard of in this staid old Church, since she began in this new nation the newest national chapter in her age-long history. Hundreds of men and boys flocked to these weekdays of services, speeches, singing (such magnificent

volume of hearty song!), fellowship, conferences, and all the rest. The conventions usually occupied all or parts of four or five days, including a Sunday, and many of the ablest speakers in the Church, clerical and lay, were glad to come and give of their best to these electrifying hundreds of delegates, all beaming and bursting with zeal.

The dominant and magnetic personality of James L. Houghteling largely shaped the course and permeated the atmosphere of the Brotherhood, from the very start. Loyally supported by splendid lieutenants, he nevertheless, by the sheer force of his selfhood and his unstinted consecration as a Christian layman, had to take the lead, and did. He simply couldn't help it. And nobody wanted him to do anything else. Strong, manly in every word and movement, devout and unquestioning in his faith, commanding and clear when making his always interesting addresses, instantly ready to serve, and always friendly and warm in manner, he was an uncrowned king among the thousands of men and boys who soon gathered around the cross of St. Andrew.

James Houghteling was an inimitable chairman. He radiated attractiveness, warm-hearted humor, and keen zest. His stories always hit the target's center. In the early days many young men joined the Brotherhood with more zeal than depth. They soon tired, and quit. "For a while" they were brightly in evidence, but after the excitement died down into steady work they often "fell away." Houghteling had a good story for such as these which promptly became Brotherhood property everywhere. "My little daughter," he said, "came to breakfast the other morning, and complained that she had fallen out of bed. I asked her

how that came to pass. At first she said that it was because she had gone to sleep too near the place where she got in. Then after serious thought, she decided that it was because she had gone to sleep too near the place where she fell out!"

Around such a man there soon rallied many fine and high-grade leaders, the old "war-horses" of the Brotherhood, some of whom have gone onwards, and some of whom are yet active here. Wills, Stirling, Barber, John M. Locke, John W. Wood, Hubert L. Carleton, Edward Bonsall, D. W. English, Robert H. Gardiner, and there are hosts of others, all of whom will always be recalled with warm affection by the "old-timers." All of these were fine, manly, active men, reverent, clean, companionable, friendly, intelligent, generous—best specimens of Christian manhood.

Of course, they had "oodles" of stories. Wills had one which soon acquired a national vogue. It was coined to help the typical over-zealous neophyte, who flourished far too widely at times. "The elephant went to the national convention of the Brotherhood, and was filled chock full of zeal. He returned to his chapter determined to do something at once. He was simply roaring with enthusiasm. So he started out, and the first job he undertook was to sit on a bird's nest and try to hatch eggs!"

One of Houghteling's achievements as chairman stands out from all the others. A genius with the gavel might well envy it. It was at a very tingling national convention, in its opening session. There was a guest from over-seas (no matter where) who was beaming with over-joyed gratification when invited to make his address of welcome.

Houghteling was in the chair. The time allotted was exactly twenty minutes. Then came luncheon, and a very crowded afternoon programme. Mr. Guest was greeted with a storm of applause. He took the whole twenty minutes to tell how he had reached the convention, and to stammer out his appreciation of the applause. Then, to everybody's consternation, he unrolled a document (his address of welcome) which would have taken one hour to read! Hundreds of men gasped for breath. Not so James L. Houghteling. He jumped to his feet, grasped the astonished guest with both hands, thanking him profusely for his twenty-minutes' message, signalled somehow to the quick-witted delegates for help, who immediately started another hurricane of applause while the astute chairman conducted the bewildered guest to a seat, thanked him even more vociferously for his splendid greeting and then adjourned the meeting for luncheon! It was a masterly and spontaneous inspiration, and Mr. Guest went home all aglow with wonder at the immensity of American heartiness and applause. But for one fearsome moment there loomed up a time-table-smashing tragedy, when that voluminous manuscript was unrolled!

At St. James's parish house, when our period opened, Chapter No. 1 met on Tuesday evenings. Its chairman was always the founder of the Brotherhood, when he was in the city. There were usually fifty or more men in attendance. The topics were nearly always those of personal religion, suggested by some word or deed of our Lord's. Free discussion followed. Often there would be 400 men at the regular Sunday mid-morning service at St. James's,

in those days. Those Tuesday evening meetings were memorable for many reasons.

Notwithstanding the incessant demands of a large business and the home demands of a growing family, Houghteling spent much time "on the road" for the Brotherhood. Much gratitude is due to Mrs. Houghteling for her share in making these frequent and important visits possible. They were of great help in starting and steadying the Brotherhood's early career. The national Church may well thank God for the life, work and example of James L. Houghteling. The chapel erected in his memory occupies the same space in St. James's basement where the historic "hobo" visited the Bible class that epoch-making Sunday morning.

The story of the Brotherhood's career in Chicago should be studied. It carries with it a lesson. Of course every bright light casts its shadow. The shadow in this case is Churchmanship. Though the wise leaders of the Brotherhood have studiously avoided every slightest hint of partisanship or controversy in their general oversight, nevertheless the impression somehow gained a too wide credence that the religious atmosphere of the Brotherhood was more akin to that of the Y. M. C. A. than to that of the Holy Catholic Church. To many this opinion seems unfair and untrue. The great annual conventions from the start pinnacled the wonderful corporate Holy Communion of the convention as its crowning hour, and led up to it by skillful programme-making. That service has often commenced at 6 A.M. and has always been at an early hour. There have sometimes been 1000 communicants, and always has the Brotherhood striven to "launch out into the

deep" of the Church's worship, in reality and consecration, and to "let down its nets" for a draught in catching men. All the same, in Chicago, the chapters have been formed but infrequently in the more Catholic-minded parishes and missions. This, many feel, has been a deprivation, both to them and to the Brotherhood.

When it comes to the "rule of service," experience has shown that it is very difficult if not impossible to lead "inside men" to do "outside work." The chapters where salesmen were enrolled had no difficulty in organizing extensive calling expeditions, building up Bible classes and Confirmation classes, and in filling up their respective churches with congregations well supplied with men. On the contrary, those chapters which largely enrolled deskmen did but comparatively little along such lines. Their members observed their "rule of service" in the routine life of their parishes. They faithfully taught in the Church School, sang in the choir, ushered at services, distributed cards of invitation in hotels and apartment houses, etc., but when it came to regular calling on strangers, they often shied. They should not be faulted for this.

Early in its history the Brotherhood leaders realized that the boys must be reached. The Junior Department has done a truly wonderful work among boys, for years. Those parishes which have Acolytes have found that the Junior chapter has been a very helpful agency, supplementing the service appointments of their boys. Those which have not had Acolytes have at least found that the Junior chapter is most useful as a centralizing influence for their youngsters during the mercurial years of adolescence.

Three times has the Chicago local assembly welcomed

the Brotherhood's national convention during our period. The authorities of the University of Chicago very generously allowed the Brotherhood on each of these occasions to use their beautiful and accommodating buildings. The University is closed during September when these meetings were held.

A fine custom which has for years been followed by the Brotherhood everywhere is the Advent Sunday Corporate Holy Communion of the men and boys of the parishes where chapters exist. The Chicago chapters have taken hold of this yearly plan with much fidelity, and as a result the devotional opening of the Christian year has been deeply emphasized for large numbers. A similar plan has grown up in Chicago (and possibly throughout the Church) which brings in our diocese large numbers of Brotherhood men and boys to St. James's Church at 8 A.M. on Washington's birthday for corporate Holy Communion. After the Celebration, the hundreds of men and boys adjourn to a neighboring dining hall for breakfast, where each year an interesting programme follows, with effective addresses.

Regular meetings of the local assemblies have always been held, during the whole life of the Brotherhood, and these promote not only fellowship, but the deepening of discipleship. There are of course evening gatherings, with service, supper and meeting. Occasionally a Saturday afternoon programme will be arranged with athletics, service, supper and meeting. The Young Men's Brotherhood, which, as has been stated, includes 161 chapters throughout the Church, is well organized in Chicago, and has its

own local assembly. Some parishes have all three chapters, but this is rare.

The Chicago Brotherhood maintains an excellent summer camp, bearing its founder's name, near Whitehall, Michigan. Here each summer inspiring conferences are held for the men and boys of the diocese and abundant recreational opportunities are offered.

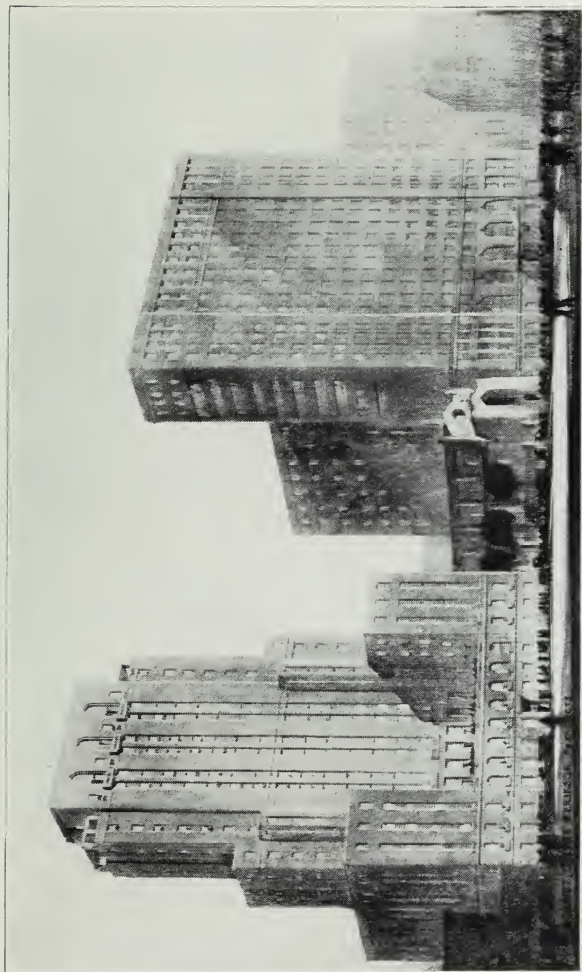
As the year 1935 dawned, the diocesan officers were as follows: Men's Assembly: R. W. McCandlish, president; Paul T. Bruyere, vice-president; George C. Kubitz, secretary and treasurer; the Rev. Dr. Duncan H. Browne, chaplain. The Young Men's Assembly: W. B. Baehr, president; George Bersch, Robert Wrath, and John Funkey, vice-presidents; William Thybony, secretary and treasurer; the Rev. Edward S. White, chaplain. The Chicago membership of the Brotherhood was as follows: Boys' division, 11 chapters, with 165 members; Young men's division, 13 chapters, with 117 members; Men's division, 16 chapters with 110 members: totals, 39 chapters, with 392 members.

Chapter X. St. Luke's Hospital

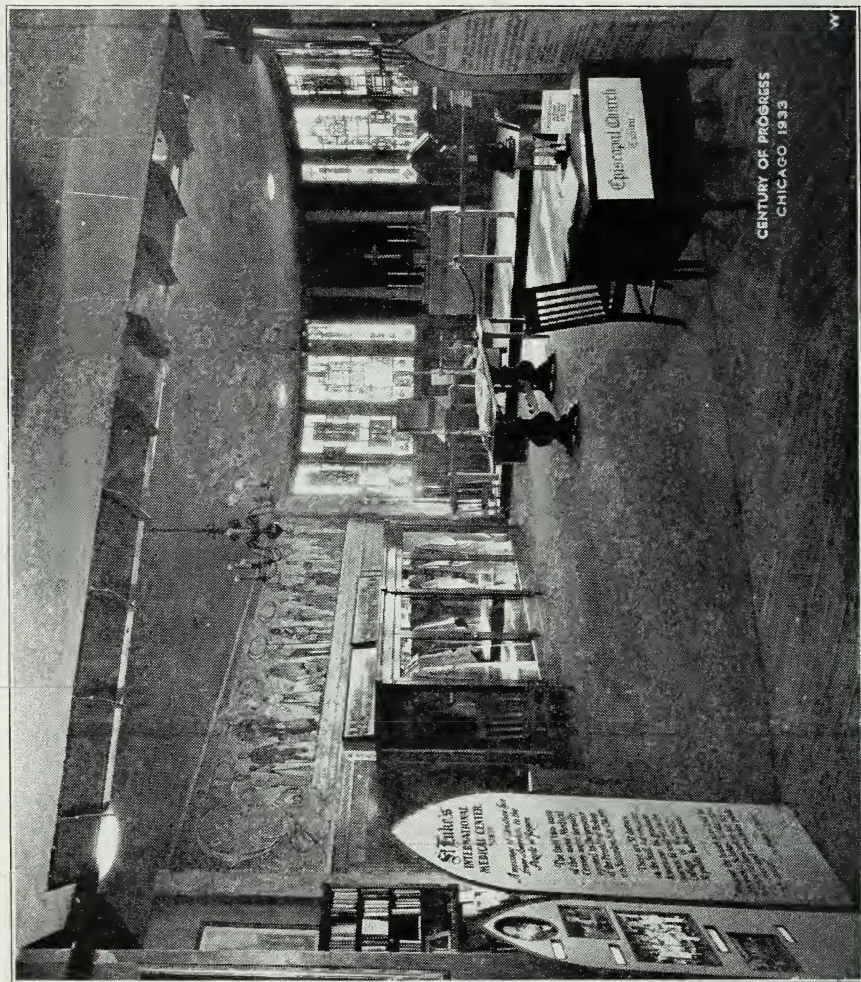
FOR many, the "Lincoln Hut" at "The Century of Progress" was among the most impressive of the Exposition's myriad objects of interest. Likewise, was there at diocesan headquarters a replica of the tiny frame building near Eighth street, with its seven beds, which the Rev. Dr. Clinton Locke rented on February 18th, 1864, as "St. Luke's Hospital," to be (quoting his words) "a clean, free Christian place, where the sick poor may be cared for." It was in impressive contrast to the St. Luke's Hospital of today, whose splendid plant, brilliant organization, and numberless deeds of mercy would require a large book to describe.

The original St. Luke's was a strictly parochial affair. It was part of Grace Church parish. This, however, didn't last long. Quickly was the little frame cottage outgrown. A larger house of brick with eighteen beds was soon rented, on State Street near Eleventh, and the hospital was incorporated as a diocesan institution. Seven years later, early in 1871, this modest brick structure was also outgrown, and a frame building, with 35 beds, was erected on part of the present site. This was just in time for the indescribable heroism and devotion so freely given to the injured and the sick when Chicago burst into that terrible conflagration of October 9th, 1871.

More than once has St. Luke's risen to the sudden demands created by a great emergency. The Pullman strike of 1894; the awful sequel of the Iroquois theatre disaster



ST. LUKE'S HOSPITAL, CHICAGO



CENTURY OF PROGRESS
CHICAGO 1933

EPISCOPAL CHURCH SECTION, HALL OF RELIGION, "CENTURY OF PROGRESS"
EXPOSITION, CHICAGO, 1933-1934

in 1903, when 582 died from the flames and the crush, and 758 were injured; the Eastland tragedy, when so many were drowned, in 1915; the race riots of 1919, when so many suffered from mob violence—all of these found St. Luke's fully prepared and ready to cope and to help.

After the great fire a decade of steady progress followed, until larger accommodations were absolutely necessary, and five connected buildings were planned. Four of them were dedicated with impressive services on January 29th, 1885. The next step forward was necessitated by the demand for nurses. Hospitals must have nurses in abundance, and nurses require careful and ample training. So St. Luke's Training School for Nurses was founded, and has become as everyone in Chicago knows, one of the great schools of the Middle West.

Six years passed, and St. Luke's had become so helpful that the fifth building was erected, and the number of beds increased to 152. This was in 1891. One year after the opening of our period, the Rev. Dr. Locke, in 1894, completed thirty years of service as president of the hospital. He then retired, having earned the gratitude of thousands who had passed from sickness to health through the portals of St. Luke's. His successor was Mr. Arthur Ryerson, who served for eight years. Then came Mr. Leslie Carter, whose service of seven years was terminated only by his death, in 1909. Mr. William J. Bryson succeeded him, and served for fourteen years, being followed by Mr. John A. Spoor, for three years. The present president, Mr. Charles H. Schweppe, was elected in January, 1926.

A few years after the completion of the five buildings

planned in 1885, the large and very handsome "Smith Memorial" building was erected, fronting on Michigan Avenue. The \$500,000 which it cost was generously given by Mr. James Henry Smith, a close friend of President Leslie Carter's, in memory of George Smith, the donor's cousin, who was one of Chicago's leading bankers. This very fine building can accommodate 110 patients. By the way, St. Luke's gracious nomenclature prefers to call them "guests." The "Smith Memorial" has no superior in any Chicago hospital.

St. Luke's continued to grow. Eight years later, in 1916, a large bequest from the will of Thomas S. Kirkwood generously gave "The Kirkwood Building," on Indiana Avenue, with accommodations for sixty-two children and forty-two women. By this time St. Luke's was treating ten thousand patients a year, and had 420 beds. Then came the inspiring climax, with the erection of the main building, nineteen stories high, in 1925, on Indiana Avenue, providing 539 beds, three floors of dormitories for nurses, one floor for the School of Nursing, and the finest operating rooms in all the Middle West. This truly wonderful building was subscribed for by multitudes of St. Luke's friends.

In many of the buildings the rooms and beds are free. Those in the "Smith Memorial" cost from \$6.25 to \$17.25 per day. The average bed in most of the main building costs \$4.00 per day. As a matter of fact, however, the average daily income from the beds in the main building was only about \$2.19 a day. The hospital aims to help everybody within its reach, regardless of creed. The patients are classed as non-pay, part-pay, and full-pay. In

1929 there were 3306 non-pay and 969 part-pay patients, and the cost of all this free service exceeded \$200,000. Whatever profits accrue from the expensive rooms in the "Smith Memorial" are applied to helping defray the expenses of the part-pay and non-pay "guests" in the other buildings.

St. Luke's has thus attained the reputation of being one of the best general hospitals in the entire United States. It is strategically located on Michigan and Indiana Avenues near Fourteenth Street. Northward rises the Loop district, where ceaseless throngs bent on shopping or business often send emergency cases on the rush to the ever-open doors. No one is ever turned away. The management takes its chances on getting its money from such emergency cases. Southward stretches a large area mainly inhabited by poor people who look pathetically towards the hospital, and never in vain so long as there is an available empty bed.

Much of the expense for caring for the part-pay and non-pay patients is defrayed by the hospital's endowment funds and by personal subscriptions. In 1929, the total expenses for the year were \$996,900. The hospital earned \$873,200. The deficit, \$123,700, was nearly met by the income from these rents, investments, endowed rooms, supported beds, memorial funds, and contributions. Even then there was a deficit of \$29,500.

The items of expense are interesting. In 1929, the food cost \$240,000. This means food, and does not include cost of preparing it. There were 542 patients, on the average, every day, that year. It would take 1800 hens to supply the hospital with the eggs that are consumed, and the hens

would have to lay every day, with no Sundays off or holidays either, and no vacations. There are 3500 meals served every average day. It would take a herd of fifty cows to supply the 180 gallons of milk required daily, besides those needed to produce the 140 pounds of butter and the thirty gallons of cream consumed every day. Every family in Chicago could be supplied once with a pint of milk by the hospital's annual milk-bill.

Space forbids more than a passing glance at the many-sidedness of this great hospital. Its very attractive Year-Book (the latest edition is that of 1930), would be an ornament in any private or parish library. It would repay reading aloud at any parish gathering, with its sixty brightly written pages and its seventy-eight illuminating pictures.

The hospital now has 639 beds, and the complete personnel of officers, physicians, surgeons, internes, nurses, pharmacists, together with the large staff of employees in kitchens, boiler-rooms, laundry, repair-shops, and what-not, totals 756, which means that there is more than one person engaged in keeping the hospital going for every patient enrolled, even were every bed occupied. In the eight operating rooms, which are unsurpassed anywhere for their model equipment, an average of more than eighteen operations are performed every day. There were 6665 in one recent year. For just one item of supplies, fully 500,000 yards of gauze are annually required.

The medical staff numbers 114 physicians and surgeons, served by forty-three young doctors who are the internes. These are selected from competent medical colleges far and near, and each interne represents an expense of some

\$600 a year for the hospital for his support and supplies. A recent group included men from Massachusetts, Minnesota, Texas and Ontario. They are all selected for their high caliber.

St. Luke's nurses are known all through Chicago and beyond for their proverbial skill and competency. Their course is three years long, and includes every variety of training and experience. A recent class graduated nearly sixty nurses.

More than one hundred patients a day visit the clinics, and receive counsel and treatments from sixty-eight contributing doctors. The cost to the hospital is about \$33,000 a year. Those who can pay a fee of fifty cents for the first visit, and twenty-five cents for each subsequent visit. Those who cannot pay, needn't pay anything.

The out-patient work, which is carried on by eight social workers, is a very important department. More than 1400 visits are made each year to the homes of patients. The Social Service department gives sympathetic and well-planned assistance to hundreds of poor people yearly, visiting their homes, giving all kinds of suggestions concerning sanitation, hygiene, occupational therapy and many another type of friendly counsel. In 1933, the Social Service department took care of 62,118 patients.

The hospital's own drug store is a real one. No soda fountains, no luncheons, no cigars or cigarettes, no candy, no writing-paper, no ink, no circulating library of novels—nothing but drugs. And the three pharmacists, constantly at work, put up 400,000 prescriptions a year.

The Woman's Board of St. Luke's is a powerful ally, with its roll of seven officers, fifty members and some 220

associates. From the earliest years of the hospital's career, this Board of enthusiastic and loyal women have traditionally supported the hospital in every possible way. They finance the expenses of the Social Service and Out-patient departments, including the salaries of the twelve professional workers. In one year the Woman's Board raised over \$18,000, defraying thus the expenses of 38,000 clinical cases, and 1000 free hospital cases. Such delicacies as are not provided by the hospital for patients are often supplied by the Woman's Board. The Board's activities range from sending representatives to the meetings of the Trustees, to equipping the kitchens with the newest style of refrigeration, and even to helping unfortunate children through the Juvenile Court, when their parents are found by the Social Service department to be patients or "guests" of St. Luke's. The Board has raised as much as \$50,000 a year for this many-sided helpfulness.

A donation of \$5000 endows a bed, with the right to name the bed in perpetuity though not with the right to name the occupants for the bed. A donation of \$7500 does give this right to name an occupant besides naming the bed. A donation of \$10,000 endows a room, with its name in perpetuity.

The hospital's balance sheet for 1933 shows assets totaling \$5,491,572.10. This very large total includes buildings, equipment, investments and everything owned by the hospital. One interesting item is \$15,000 for radium. Another is \$182,784 reserved for depreciation of property. The total endowment funds are \$1,604,458.

In 1933 there were 9787 patients admitted. There were

3909 cured and 4078 who were improved. Only 271 died, being a mortality percentage of two and seven tenths. The Henry Baird Favill Laboratory made 70,315 examinations during 1933.

St. Luke's Linen Committee is a well-organized force that has been at work for many years, and has accumulated a considerable endowment as it has worked. In 1933, this committee gave to the hospital 3483 articles for its linen closets, paid the salary of the Supervisor of Linen, and gave other help, all amounting to \$6076 during the year.

These few data from a bewildering mass of good deeds will barely give an outline of this truly great institution. Its annual income about equals that of all the parishes and missions of the diocese. Its efficiency is a nation-wide asset for the Church. The leaders of its brilliant career of sixty-six years show a roster of many names, among them being numbers of Chicago's principal citizens, both men and women.

For many years there has been a priest of the Church in official residence as chaplain, ready to serve anybody and everybody with every possible kind of spiritual ministrations. There has been a chapel in the hospital for years. The Rev. George DeMing Wright, who came to the diocese from Michigan in 1890, served thus for many years, and is commemorated by a handsome memorial in the hospital. The present and very efficient chaplain is the Rev. William Turton Travis, who came from West Missouri in 1927 and was priest-in-charge of St. Simon's Mission at first, succeeding the Rev. Robert Holmes as rector of Grace Church and chaplain of St. Luke's, in 1932.

Chapter XI. How the Diocese Helps Girls

IT IS more than probable that everything of value which is being done anywhere by any kind of Christians in the Name of our Lord is also being done somewhere in our beloved Church, if one includes the entire Anglican Communion; and candor, frankness and fairness will usually support the statement that the work is often being done better by our people than by others. This may not be due to any superior qualities, mental or social, among our people, but it is surely due to our Lord's blessing upon His complete and unadulterated religion, which is our undeserved inheritance. When our people serve Him with equal consecration, generosity, and general discipleship, supreme blessings are outpoured. This explains why our American Branch of the Church has (as we believe) the best mission in China, the leading colleges and universities in Japan and China, the best mission in Liberia, St. Luke's wonderful International Hospital in Tokyo, the best work among our own Colored people, and some of the best music and architecture the world around, and much of the best Christian scholarship.

Therefore, we are not surprised to find out that we have some very fine Religious Orders, as well, in our many-sided Church. And in Chicago one of them has been doing some very thorough work ever since 1889. There are now twenty-two Religious Orders, large and small, in our American Episcopal Church. And in England, there are said to be as many women in Sisterhoods

connected with the Church of England as there were before Henry the Eighth "did find but did not found the Church of England." Of our twenty-two Orders of what are commonly called monks and nuns, there are sixteen for women and six for men. One of the largest of the sixteen is St. Mary's Sisterhood, which began work in Chicago under Bishop McLaren in 1889.

The Sisterhood of St. Mary was founded in New York City in 1865. Harriet Starr Cannon was left an orphan at the age of four. Her only sister died in 1855, when Harriet was twenty-two, and thus the last home tie was severed for the lonely girl. Two years later she was received into the Sisterhood of the Holy Communion, under the saintly Dr. Muhlenberg, of the Church of the Holy Communion, New York, out of which also grew New York's St. Luke's Hospital. For six years the young woman devoted herself mainly to hospital work, with others like-minded, and eventually they gained a vision of even larger religious usefulness. Bishop Horatio Potter stood by them in the face of very intense opposition from Protestant-minded relatives and friends, and in 1865, on the Feast of the Purification, he formally admitted five young women, with Sister Harriet as their leader, into the thus newly-organized Sisterhood of St. Mary. This was the first official recognition of a Religious Community by an Anglican Bishop since the Reformation. Their first work was to continue that wherein they had met and made their plans for the formation of the Sisterhood, namely, shelters for unfortunate women and for children.

The work spread rapidly. The Order started a school and hospital in Memphis, Tennessee, in 1873. Five years

later, when the dreadful yellow fever was rampant in Memphis, several of St. Mary's sisters laid down their lives when nursing the stricken patients. Others later went to the Philippines. Three met their deaths in a sad accident while serving among the Igorots at Sagada, P. I.

Bishop McLaren wanted Chicago to be blessed by the presence of such devoted and heroic women, and he invited the Sisterhood to send some of their members to the Cathedral, where they began a purely missionary work among the poor women and children of the Cathedral neighborhood. They started a large Mothers' Meeting, and out of this grew St. Mary's Home for Girls. The great need for some kind of a Home for the children of poor mothers who had to work for their living was soon recognized.

In September, 1894, one year after the opening of our period, there was opened at 212 West Washington Boulevard, a small house, where the Sisters cared for four homeless children. Three were sent to them by the Chicago Humane Society. So great was the need that before Spring arrived the house was filled to overflowing. During the summer the children were sent to Kenosha, Wisconsin, where Kemper Hall and the Convent of the Sisterhood have been located for so many years, and in the fall of 1895 the building adjoining the Mission House at the Cathedral was purchased, and occupied as St. Mary's Home for Girls.

For five busy years the Sisters kept up this helpful work at this address, until the neighborhood had become impossible, and the need for larger quarters was crying. In December, 1900, the appeal went forth for a new Home,

and Mr. Thomas D. Lowther, the generous donor of more than one large gift to the diocese, presented the Home with seven lots on West Jackson Boulevard, valued at \$20,000. By May, 1902, through the efforts of the Bishop, the Church Club, and many other friends, ground was broken for the new \$40,000 building, which is still occupied, with its frontage of 250 feet, with its beautiful chapel and its ample accommodations for sixty-five children, besides the working staff of the house. This fine building was opened in November, 1903.

There were gifts both large and small. Among the larger ones was \$10,000 from Mrs. Joseph Worthington for the erection of an addition which was to house a "School of Domestic Science." As the years followed, the Home received a dozen or more bequests. Mrs. William Gold Hibbard and Mr. Thomas D. Lowther gave liberally during their lifetime. The Home also received a good-sized check from Bishop Anderson, as he distributed his nearly one million dollars from the Cox estate, described elsewhere. In 1920 Judge John Barton Payne gave to the Sisters his beautiful estate at Elmhurst, in memory of his wife, Jennie Bryan Payne. It sheltered at one time over forty children under six years of age.

St. Mary's Home is admirably and scientifically managed by the Sisters and their helpers. Though the stated capacity is for sixty-five girls, there was one year in which 190 girls were cared for, in part time at least. The Home provides clothing for the girls, as well as food and shelter. The children are sent to the neighboring public schools for their studies. The religious regulations are liberal. No child is obliged to belong to any Church. No parent is

obliged to belong to any Church. If, however, the children have not been baptized, the Sisters ask the parents' permission to have them baptized. Roman Catholics and Jews are not received, there being plenty of institutions for such children among their own people. There is no distinction of race, except that Colored children are not accepted. Orphans, half-orphans, and even children with both parents living, are taken by the Sisters, if this would seem to help the children.

The Home is well staffed. The children are well fed. One bushel of potatoes is needed for one meal, and sixteen gallons of milk, besides thirty-five loaves of bread are a daily ration. The annual income has reached over \$46,000 a year. There is one of St. Luke's nurses in residence, and eleven dentists volunteer their services when needed, and give periodical examinations at the Home. Several able physicians and surgeons stand ready at any time to volunteer their help. A recreation worker is in residence, and guides the play. Two matrons help in many ways, in the dormitories and office. Five regular employees see to the kitchen, the furnace, the refectory, cleaning and painting, etc.

The chaplain comes regularly, the Choral Celebrations of the Holy Eucharist are held at 9 A.M. on Sundays. There are two brief chapel services each weekday, at 7:40 A.M. and 5:30 P.M. There is also weekly religious instruction. This is given from the Church's standpoint, but there is no pressure upon any child concerning Confirmation.

Each girl daily for about forty-five minutes does light housework, dusting, keeping the dormitories tidy, the

beds made, etc. Visitors come to give the children free instruction in music, and the like, and there has been lately formed a Rhythm Band, which has made a gratifying reputation in several sections of the city and suburbs. In the summers the children are all taken to the country as soon as school closes. For years they went to the Sisters' buildings in Kenosha. Again they have gone to the buildings at Racine College. They have occasionally, as has been said, gone to the Doddridge farm at Libertyville.

When one remembers that many of these children come from broken homes, or from homes which have been invaded by the death of one or both parents, one can realize what a beautiful and valuable work is being carried on in the quiet dignity of St. Mary's Home. No effort is spared to provide for the children a complete and varied home-life, wholesome and happy, with loving, mothering care, well-planned recreation in an uplifting religious atmosphere.

In order to help the Sisters in this work Mrs. Charles P. Anderson organized St. Frances Guild, named after Sister Frances, from the interested women in various parts of the diocese. There are about one hundred of these willing helpers, and they meet once a month at the Home, and do all the sewing necessary. They also arrange an annual Bazaar for the Home, and they maintain constantly a "Thrift Shop," which reinforces the treasury sympathetically. They maintain Retreats and Quiet Days for women, annually, at the Home, and at times they undertake special enterprises to raise money for the Home. The Guild is a live and indispensable asset to the Sisters' work.

The whole diocese may fittingly give thanks that among

its varied activities for our Lord there is included that of the Sisters of St. Mary, and St. Mary's Home for Girls. There have been over 200 women who have taken the life vows of the Sisterhood, and there are at present about one hundred who are professed Sisters of the Community, in various parts of the Church.

Chapter XII. Helping Boys

AND the boys have not been forgotten either. Since 1900 there has been in the diocese a well-organized Home for Boys, and at this writing, though no longer a definitely diocesan institution, it is still helping many boys, and has a large clientage of "alumni" who look back upon it from their grown-up standpoint with loyalty and affection. It began through the generosity of one of Epiphany Church's communicants whose name has already been written in these annals, *viz.*: Mrs. Abby Champlin. She it was, with her daughter, Mrs. Salisbury, who came to the rescue in 1893, when Epiphany Church was nearly driven on to the rocks by the panic which flourished in that year.

About the year 1900 she moved to the South Side and gave her house on West Adams Street near Ashland Boulevard, valued at \$20,000, to the diocese, to be called "The William Raymond Champlin Home for Boys," in memory of her son. It was formally opened on November 17th, 1900, and at once was filled with boys. The Rev. John M. Chattin was placed in charge, and continued for the first few years. The Home was managed on lines partly parallel with those observed at St. Mary's Home for Girls. The boys went to the neighboring public schools, as did St. Mary's girls. The same liberality in reference to religion was likewise observed. There were also the regular religious services in a chapel room. One rule for the boys (which may have been in vogue also at St. Mary's) was that each boy who had been Confirmed should make his

confession regularly once a month, before receiving the Holy Communion. Of course this could not be considered a rule of the Church, but it was very wisely a rule of the Home. It has been in some parishes a local rule of the parish, though perhaps not in Chicago, when parents have consented, and fortunate have been the clergy who have been thus supplied with an invaluable help in forming the spiritual lives of the children in their parochial charge.

In the Champlin Home for Boys, when, as occasion provided, the clergyman in charge happened to be a deacon instead of a priest, the West Side rectors took turns in visiting the Home once a month on Saturday afternoons to help the boys by hearing their confessions. One notable result, at one time, was that "Freudian" conversation was absolutely stamped out on the playground for the Champlin Home for Boys. The talk of the boys was boyish, to the extreme, in every decent way, but there was no profanity and there was no uncleanness. It may be doubted if there was another such clean-mouthed boys' playground in all Chicago, though of course this cannot be proved.

The popularity of the Home soon increased, and another house was added, and later on still another, until the name of the institution became "The Chicago Homes for Boys," though of course the Champlin Memorial was not omitted or forgotten. A board of Trustees was formed and the work expanded. In 1911, for instance, there were on the average over a hundred boys in residence, the total number passing through the Home being 155 for the year. Of these, twenty-two were orphans; ninety-nine half-orphans; thirty-four had both parents living; thirty-

four were free; sixty-five paid full board (about \$10 a month); fifty-six paid less than this sum.

The religious items are interesting and comprehensive. From Church families there came ninety boys; eleven were Roman Catholics; thirteen were Methodists; two to seven each were Presbyterians, Congregationalists, Baptists, Syrians, Lutherans and what are commonly called "Campbellites," while nineteen hapless little boys had had no religious affiliation. During the year eight boys were Baptized, and eleven were Confirmed. There were twenty-one of the boys who were communicants, and seventy-seven had been Baptized. For their schooling, 135 went to the nearby grammar school and ten went to high school. Ten of the boys were old enough to be at work. Such was this fine work only eleven years after its inception. Its property amounted to about \$60,000, and the annual income was about \$25,000 for running the institution. It was carefully and economically managed, and no employee received more than \$100 a month.

Such an institution began to attract attention beyond the membership of the diocese. There was, about 1913, an organization in the city called "The Newsboys' and Bootblacks' Association." Someone had given this private charity considerable money. Some leading laymen of the diocese were connected with its management. A merger between this association and the Chicago Homes for Boys, now outgrowing their Adams Street quarters, seemed to promise a solution of several problems, though it would involve a serious sacrifice on the part of the diocese, for, if it was accomplished, "The Chicago Homes for Boys" would cease to be a strictly diocesan institution. By 1914,

this merger was achieved, and the Home no longer published a report in the journal of the annual diocesan convention.

The new, large and handsome building, with its chapel, was erected at 4833 North Francisco Avenue, as had been stated in these annals, and its name became "Lawrence Hall." The Rev. Kenneth Owen Crosby was placed in charge, being a priest of the diocese, and an informal agreement was made to the effect that the Church should have charge of the Hall's religious life, somewhat as in the past.

Since his day Lawrence Hall has kept up its good work for boys, and it continued to be listed in the diocesan journal along with the institutions, since its chapel has been in charge of one of the priests of the diocese.



Courtesy, W. King

THE CATHEDRAL SHELTER, CHICAGO



THE CHURCH HOME FOR AGED PERSONS, CHICAGO

Chapter XIII. How the Diocese Helps the Aged

EVERYBODY who has clambered "Through the long gorge to the far height," and has arrived at three-score and ten, or even less, knows that there are three especially difficult periods in the average life. The first is at the start. The first foot-hold is indeed hard to secure, but frequently it is found to be the least difficult of the three.

The second is to keep one's ideals and ambitions high and clear in middle life (say the forties), when the harness has begun to wear, and especially when the prizes have "passed by on the other side," never to return again as possibilities. To keep the chin up, the heart warm, and the faith clear in middle life is often a heavier task than to make the first grade.

The hardest of the three, all the same, is the last lap. To grow old gracefully and graciously, to insist on being cheerful and interested, to be reminiscent with happy gratitude instead of grumbling in plaintive resentment, to grow mellow instead of cross-grained, to deepen courageous hope when the limitations, the shadows and the infirmities multiply—this puts the technique of living to the supreme test, like the "resounding coda" of a well-planned symphony.

The active, throbbing diocese of Chicago is not unmindful of its old people. It is doing a beautiful deed in maintaining for them The Church Home for Aged Persons. This has become, after years of struggle and patience, one of the gilt-edged institutions of Chicago.

Under God's Providence, while many good people have worked and planned, prayed and given to make it possible, it especially owes its origin, existence and superlative qualities to eight persons. Their vision, determination, tireless effort and well-trained intelligence have conquered all the obstacles, and reared the Home. Their names are as follows: The Rev. Walter Delafield, S.T.D.; Mr. and Mrs. F. F. Ainsworth; Mr. James D. Lowther; Mr. Thomas E. Wells; Dr. R. H. Lawrence; Mrs. R. H. Lawrence; Mr. Hobart Williams.

The Rev. Dr. Delafield came to the diocese in 1886, from Indiana. He was rector of the Church of the Transfiguration for many (if not all) of the fourteen years between his arrival hereabouts and his death in 1900. The Church of the Transfiguration was one of the smaller South Side parishes. It had but seventy-five communicants, and an income of less than \$1700 a year, in 1899. It was eventually merged with St. Mark's parish, when that larger parish absorbed also St. Alban's and bought their present building on Drexel Boulevard.

Though Dr. Delafield's parochial work was not heavy, he was one who had unusual vision. He happened to own two or three houses of moderate size on Ellis Avenue near Forty-third Street. In one of these he and his family resided. Another he fitted up as a Home for elderly people and, in 1890, four years after he reached Chicago, The Church Home for Aged Persons was incorporated, largely through his efforts. Gradually two more houses were acquired, and by the time of his death the residents were about thirty-four in number, and the property had begun to show signs of deterioration.

As a matter of fact, when one of the officers of the Home happened to call, one day, about 1900, he found the experience rather expensive, for he saw that every bathroom in the institution was seriously out of order, and needed immediate repairs. The plumber, whom he at once summoned, thought the same to the tune of about forty dollars, which the kind-hearted officer personally paid. He simply could not bear to go back to his own well-appointed bathroom without facing both the plumber and his bill.

There is a legend that early in Bishop Anderson's administration the treasurer of the Home reported one sunshiny day that there was an item of \$900 unpaid interest due on the second mortgage. The Chicago Board of Health added to the cheeriness of the situation by threatening to close the Home as uninhabitable unless certain extensive repairs were made. And the diocese, through this institution, had contracted to take good care of all the thirty-four residents until their respective deaths! Enough patching up was done to keep the Home open, but something much more than repairs was imperatively necessary.

Then Dr. and Mrs. Lawrence, who had for years been deeply interested in the Home, began to work with redoubled energy. If any institution in Chicago owes more to any two people than The Church Home for Aged Persons owes to Dr. and Mrs. R. H. Lawrence, the debt must resemble that of the U.S.A.

A new building was simply indispensable. For seven years Mrs. Lawrence scoured the entire diocese on behalf of this desperately needed fund. She visited at least once every parish and mission on the books. She went to most

of them more than once. She induced parishes and persons and groups to build one or more rooms, at \$500 each, and promised to mark the rooms with the parishes' names, or the persons' names thus memorialized.

Unweariedly, she plodded through this work, year after year, until, with the aid of the Board of Managers, she had actually raised over \$65,000. Then to their deep perplexity, they encountered two factors in the enterprise which practically nullified all this strenuous labor. One was that for \$65,000 no building at all adequate could be built. The other was that they had finally run into a *cul-de-sac*. Not another dollar could be raised for this fund in this way. No further progress was possible along those lines.

Then Mrs. Lawrence went to Bishop Anderson and asked him to write a Prayer for the Home. This was widely scattered throughout the diocese. Soon she received an unexpected invitation to a luncheon party in Hinsdale. Her hostess had invited as other guests a number of Hinsdale ladies, some of whom did not belong to the Episcopal Church. After luncheon the guests all adjourned to the residence of another Churchwoman, where Mrs. Lawrence told her story about the Home. One of these guests was Mrs. Mary Wells Noyes, daughter of Mr. Thomas E. Wells. He was a good Presbyterian, who had died not long before, and had left in his will \$65,000 for a Home for Aged Couples, where elderly men and their wives could spend the afternoon of their lives together. But the Wells family had discovered what Mrs. Lawrence and the Board of Managers had also learned, namely, that \$65,000 would not be sufficient money to build such a Home. In the finale, the Wells family joined forces with

the diocese of Chicago, and the two funds were amalgamated, building the present ample and adequate building.

The central portion is the Thomas E. Wells Memorial. This is filled with suites which connect, so that the couples whom Mr. Wells had in mind can find plenty of room for their comfort. The East wing is the Thomas D. Lowther Memorial, for Mr. Lowther who, besides giving liberally to the Western Theological Seminary and to St. Mary's Home for Girls, gave a large donation to The Church Home for Aged Persons.

Dr. Lawrence searched the South Side for a suitable lot in what promised to be a stable neighborhood. He found that the Y.M.C.A. had bought a large lot on Ingleside Avenue for their central college, and he therefore selected, as Building Committee, the fine neighboring location on the northeast corner of Ingleside Avenue and East Fifty-fourth Place, where the Home was built in such a way that the sun shines into every room whenever it shines at all.

Dr. and Mrs. Lawrence for years had made a study of old peoples' homes both in England and in the United States. They visited such institutions in New York, Philadelphia, London and elsewhere, induced their hosts everywhere to tell them what features they would change or omit, if they were to build again. And every one of these important mistakes made in these great cities has been carefully avoided in The Church Home for Aged Persons. For instance, no flight of steps should stare the old people in the face on returning to the Home from a walk or a drive. The steps are inside and not outside. And the chapel is inside the Home, so that in bad weather the old people

need not go outdoors when they want to attend services. And the infirmary is inside the Home, so that extra expenses for nursing and supervision and heating are avoided. And there is a parlor and sun-parlor on every floor, so that visitors may be welcomed near the rooms of their resident friends if so desired. All through the whole establishment there are these deft touches of care and thoughtfulness, which are among the superior excellencies of this unusual building.

The friends of the Home are generous in providing all kinds of entertainments and programmes, from time to time, which vary the schedules and brighten the days of the residents. The chaplain holds regular services in the attractive chapel, which is completely furnished, including a soft-toned pipe-organ. While most of the residents are communicants of the Church, this is not an essential. Great care is taken by the committee on admissions to ensure all possible comradeship on the part of the newcomers, so that there may be as congenial an atmosphere as possible all through the Home. There are accommodations for seventy-five residents, and of course every inch of space is occupied. There is always, alas! a long waiting list. When \$100,000 or so can build such a refuge it would be a noble addition to the diocese's helpfulness if more than one such Home were on the list of diocesan institutions.

Alongside of the Home is the Bishop Griswold Memorial, an apartment house which has been purchased to accommodate the elderly clergy and their wives as the age of retirement comes on. This, of course, has been a recent addition.

The eighth person to whom especially the C.H.A.P. is

due is Mr. Hobart Williams. This generous gentleman inherited a large fortune mainly in Chicago real estate from his father. He never married, and during the later years of his life he resided with his sister in Connecticut. Their scale of living was modest and quiet. Their large income, and finally their larger fortune, they unstintedly gave away in many directions.

At one time, some years before our period closed, Mr. Williams came to Chicago, and spent some time in quietly investigating a number of charitable and educational institutions in Chicago and Illinois. From these he selected the best and most deserving, and set aside large sums (\$200,000 in the case of The Church Home for Aged Persons), instructing his Chicago bankers to pay the interest on these sums regularly to the several institutions, as long as he was satisfied with their management. And if there was no change in his directions at the time of his death, these sums were to become bequests, and permanent. Regular reports of the condition and work of the C.H.A.P. were sent to Mr. Williams from the time he thus began to help the Home, until his death. The Home unfailingly measured up to his ideals, and eventually the whole sum of \$200,000 was added to its Endowment fund. So this fine institution is surrounding seventy-five elderly people with every possible comfort that loving and intelligent thoughtfulness can provide, as they journey on towards their sunset. The Board of Managers spares no efforts to achieve this ideal.

At the present time, Mrs. Herman L. Kretschmer is chairman of the Board of Managers, H. L. Lapham is the Home's treasurer, and Mrs. Martha Henderson is the much loved and very competent superintendent.

Chapter XIV. Nearly All the Rest of It

ALL, that is, except the Cathedral Shelter, an account of which is reserved for the closing chapter of this review. When Bishop Stewart called to order the 98th annual diocesan convention of the Church in Chicago on Tuesday, February 5th, 1935, in Grace Church, Oak Park, there were exhibits in the spacious parish house from seventeen different diocesan branches of work. Ten of these have been either mentioned or at least partly described in the foregoing pages. This chapter will glance at the remaining seven.

(a) Chief among these is the City Missions work. This has grown from Bishop McLaren's day, when the diocese expended about \$4000 a year on its work, until the diocesan Council expends about \$17,500 a year for the salaries and other expenses of five priests and five deaconesses, besides enlisting the help of one sister, and more than one priest working as volunteer in institutions parochially near by. Obedient to our Lord's command about visiting the sick, helping the needy, and visiting the prisoners, the tireless and devoted members of the City Mission staff, under the superintendency of the Rev. Dr. Edwin J. Randall, are at this writing holding services, making calls, offering all kinds of personal and sympathetic help, in twenty-six public institutions in Chicago and Cook County.

The 1934 report showed that the clergy had held 1221 services, with attendance of nearly 40,000; had made 12,785 visits; had preached 427 sermons; had held sixteen

classes with 697 attendance; had officiated at forty-one Baptisms and thirty-eight Burials, and had presented thirty-seven for Confirmation. The deaconesses had assisted at 1110 services, had made 17,219 visits, had conducted 140 classes, had held sixty-three interviews, had written 624 letters. The staff publishes a small leaflet weekly, called *Be of Good Cheer*, and the names of the staff were as follows, as 1935 dawned: Rev. Dr. Edwin J. Randall, superintendent; other clergy: Rev. Frank F. Beckerman, Rev. Harry L. Forbes, Rev. Arthur E. Johnstone; Rev. Crawford W. Brown, visiting the Elgin State Hospital; Rev. John S. Cole, visiting the Oak Forest Infirmary; Rev. Wm. Donald McLean, visiting the Old People's Home; Rev. Benj. F. Root, visiting the Marine Hospital; Rev. John H. Scambler and Rev. John M. Young, visiting the Hines Memorial Hospital, Rev. J. F. Higgins, visiting the State Penitentiaries, Rev. Louis F. Martin, visiting the Kankakee State Hospital, and Rev. Rex C. Simms, visiting the Manteno State Hospital.

The four deaconesses in service are Hettie G. Lyon, Ruth Parsons, Dorothy E. D. Weaver, and Grace E. Wilson. Sister Mary Elizabeth, of the Order of St. Francis, is in residence at the State Reformatory for Women at Dwight, Illinois, and the Rev. F. H. O. Bowman, priest-in-charge of Grace Mission, Pontiac, also visits the Dwight and Pontiac Reformatories as a volunteer. The daily and Sunday services at the Church of the Epiphany, Chicago, have also been maintained by the City Missions staff since Epiphany became a mission.

These few lines are utterly inadequate to do more than give the barest outline of the noble and unceasing ministra-

tions of the City Missions staff to the unfortunate people who are found in all these hospitals, institutions and jails. When there is added to these the immense work of the Cathedral Shelter, noted in the next chapter, the diocese may well feel that this phase of our Lord's work is being done in this great maelstrom of sorrow and suffering, with deep devotion and glowing religious faith.

Preceding Dr. Randall, other superintendents during our period included Dean Sumner, Dean Walter S. Pond, Rev. Charles L. Street, Ph.D., and Rev. John F. Plummer. Archdeacon Joseph Rushton, Miss Proffitt and Deaconesses Clare and Elizabeth also gave much or all of their time, in earlier years, to this truly noble and self-sacrificing work.

(b) The Diocesan Architectural Guild is a group of experts, originally appointed by Bishop Stewart, whose duty it is to keep a sharp and friendly eye looking in the direction of the new churches and other buildings, especially those of the mission field. The perpetrations which might otherwise eventuate, as experience has shown, one may leave to the reader's imagination.

(c) Chase House is the Diocesan Church Settlement, on Ashland Boulevard, named in memory of Bishop Philander Chase, Illinois' and Chicago's first Bishop. Its work is indeed varied and incessant. Some 400 persons annually have registered, seeking counsel in their troubles, and one recent year there were 4357 visits and interviews. There is a library, there are clubs for dramatics and other social programmes, there is a Training School for Deaconesses housed and at work in the fine old family residence occupied by the Settlement, there is a Day Nursery,

there are groups for adult study and for religious discussion, there is constant distribution of clothing, besides much canning, trucking, etc. Dozens of mothers and children are sent for two weeks' outings to Doddridge Farm, at Libertyville, and Chase House is indeed an enterprise for which the whole diocese may be grateful. Deaconess Fuller has been in charge for years. The Deaconess Training School has finished its seventeenth year, and is an efficient school, whose graduates are highly valued, not only in the domestic mission field, but abroad as well.

(d) The Church Mission of Help has been at work in Chicago for a number of recent years. Its quiet, helpful activities are desperately needed when needed at all, and the gentle, wise and loving care thus provided by the Church echoes our Lord's own tenderness for the erring and unfortunate. Some 100 girls and young women each year have thus been wonderfully assisted. The work has been done so well that in 1934 the Allied Chicago Charities allotted \$14,000 to our C.M.H. office for its work. And over \$5000 was spent assisting fifty-one unmarried mothers.

(e) The Diocesan Altar Guild was organized in 1932, largely to help the parochial Altar Societies, and has done much to assist these important groups of women in learning how to care for the Sanctuary with reverence and complete detail. Every rector knows how difficult it is to secure well-trained members for such parochial guilds. The exhibit of the diocesan guild each year at the diocesan convention is illuminating and very interesting. The needle-work class is an important addition to its programme. Mrs. Richards was its chairman in 1934. Mrs.

Herman L. Kretschmer was the directress of the guild as the centennial year approached.

(f) The House of Happiness, at 3052 Grattan Avenue, as its attractive title suggests, is another Church Settlement, working in all kinds of ways to lighten the burdens of life for the poor. Miss Bertha L. Moore, the head resident, explores every avenue which leads to any kind of helpful recreation and wise relief. There were, for instance, five different choruses in 1934, and their young people's chorus was the largest in any Chicago Settlement. There was also an orchestra, and there were just as many other clubs as room could house and limited funds could make possible. Summer outings were arranged for, and were eagerly welcomed by almost embarrassing numbers during the depression. When a children's department was opened on October 1st, 1933, without any advertising, the books closed on October 30th with ninety registrations, because there was no more room! This is a fine work, and the diocese may well take an increasing interest in its progress.

(g) The diocese has had varied success in establishing a Church Book House. At times there has been sufficient support to warrant a separate establishment, but since 1929 this has proved difficult. There is an excellent book store on North Wabash Avenue near Madison, which has every warrant for using the name "Church Book Store," and the increasing numbers of laity who are willing to buy and to own good Church books are correspondingly appreciative. Its annual exhibit at the diocesan convention is very helpful.

Convention week has grown from a comparatively limited affair, as it was in the earlier years of our epoch (with

service, Episcopal charge, and two sessions on Tuesday, concluding with a morning session not so well attended, and with an afternoon session that closed as early as possible, on Wednesday), until it now has become a really comprehensive gathering of the faithful.

Commencing with the pre-convention dinner of Monday evening, which has been an annual affair for a good many years, the sessions on Tuesday and Wednesday are now supplemented by affiliated meetings, mainly of women, so that the following programme, which is typical, was arranged for the centennial year's annual convention.

The Daughters of the King held a conference in the parish house on Tuesday at 2:30 P.M., the diocesan president in the chair, with an address by the Rev. Dr. H. L. Bowen. At the same hour, in the parish chapel, the diocesan Altar guild held their conference, Mrs. Kretschmer presiding. One hour later the G.F.S. held an "Associates' Round Table" in the parish house, followed by a dinner in the rooms of the Congregational church half a block distant. This in its turn was followed by the regular monthly meeting of the G.F.S. Council.

The convention delegates, meanwhile, had their dinner at 6 P.M. in the Church's parish house, Bishop Stewart being the speaker. The dinner was for clergy, wardens, vestrymen, finance committeemen and Pence-Men. The Department of Religious Education also had a dinner in the Congregational church's rooms hard by, the Church School Superintendents' committee in charge, with an address by Dr. J. M. Artman, and a radio programme, his assistants being radio artists.

At 7:45 P.M., Gamma Kappa Delta, the Young People's Society of the diocese, met to attend the 8 P.M. mass meeting in a body. This important missionary meeting at 8 P.M. was addressed by the Rt. Rev. Dr. Henry W. Hobson, Bishop of Southern Ohio, and by our two Archdeacons, Deis and Ziegler.

The Wednesday afternoon conference was on the Church Mission of Help. Thursday of convention week has been chosen for more than thirty years as the day for the annual meeting of the diocesan branch of the Woman's Auxiliary. This rule is still observed. The morning session is devoted to annual reports, annual election of officers, and an address by the Bishop. After luncheon the final session of convention week, for 1935, listened to an address by the Rev. Dr. Herbert W. Prince, chairman of the Council's department of Social Service, his theme being "Social Service in the Diocese."

Thus the interest of the diocesan inner circles radiates each year into new areas of the circumambient "fringe," showing to increasing numbers of good Church people the rich variety of the great work carried on for the glory of our God and Saviour Jesus Christ, and for His Church and world, by the Holy Catholic Church in the loyal and wide-awake diocese of Chicago.

Chapter XV. The Cathedral Shelter

AMONG all the Christ-like works which the diocese of Chicago has striven to organize and to maintain during our "great forty years," the remarkable Cathedral Shelter for homeless and troubled men, and the correlated work for women and among needy families, stand supreme. And the central personality, radiating the force and the enthusiasm for all this work, the Rev. Canon David Edward Gibson, also stands out as locally the most widely known and the best beloved priest in our whole period, if not in the diocesan history of the entire century.

When the centennial year began, Canon Gibson had just kept the fortieth anniversary of his connection with the Cathedral premises. The feast was celebrated on Christmas Day, 1934, when Bishop Stewart visited the Shelter, confirmed a large class, and preached the sermon in which he congratulated Father Gibson on his truly wonderful anniversary. David E. Gibson's first official position in the historic building was that of usher. Next, he became a trustee (Cathedrals do not have vestries). He was at that time the head of one of Chicago's finest photograph galleries, and his studio was located for years on Wabash Avenue, in the Loop district. He was also a leading member of the Masonic fraternity, having taken his thirty-second degree, and afterwards receiving his thirty-third. As a member of one of the important Masonic committees on relief, he mastered the technique of finding positions for unemployed men. Good Masons all through

Chicago's business communities stood ready for years to "give a job" to one of Brother Gibson's men whenever possible. Gradually the conviction deepened within his heart that his true position was in the Church's priesthood, and on September 19th, 1919—that epoch-making year—he was ordained to the diaconate, and assigned at once by Bishop Anderson to the Cathedral staff of City Missionaries. At that time the City Mission had rented some small rooms on West Randolph Street near the Cathedral, where a few homeless men were somewhat crudely sheltered, and where what are technically known among Protestants as "evangelistic services" were held. In fact these services for a while had been conducted by good people of the Salvation Army type from the Moody Bible Institute.

The building was almost one hundred years old, and the rooms were cramped and dingy. Bishop Anderson sent David Edward Gibson to these rooms, and placed him in charge. His first deed was to summon to prayer the handful of forlorn men whom he found within. Down on their knees they went, on the worn and dusty rug which covered part of the floor, and asked God's guidance and blessing on the enterprise. From that day onwards the Shelter has lived by prayers. At once a new era began. The newly-ordained deacon dispensed with the friends from the Moody Institute, and started in to preach and to practice the Catholic religion. The first year in these limited and poverty-stricken quarters showed the results. There were sixty souls baptized; and 20,000 meals were served to the hungry. For three years this work went on, with constantly increasing numbers, in spite of the inadequate and

inconvenient quarters. The deacon was advanced to the priesthood in 1921.

Then came the disastrous fire which destroyed the Cathedral Church, as has been mentioned in the foregoing chapters. Bishop Anderson then turned over to the Shelter the ruins of the church, and the nearly empty buildings adjoining, which, fortunately, had not burned. These were the old Deanery, the Mission House and Chapel formerly used by the Sisters of St. Mary, and "Sumner Hall." The ruins of the historic old church still decorate the corner at Washington Boulevard and North Peoria Street, at this writing.

Not a stick of furniture could be found in the former Mission house. Father Gibson had no money to buy furniture. He had something more, however. He had implicit faith in God and in prayer. He went straight to a furniture dealer, who filled the Mission house with tables, chairs, beds, wash-stands, and the like, and gave to the Shelter's penniless treasury sixty days in which to make the first payment. When the critical day arrived, a woman from the West Side district rang the Shelter's bell, grasped the hand of the believing priest and left in his palm a bill for the entire lot of furniture—but the bill was receipted in full!

When the first Christmas arrived, in 1921, some members of St. Luke's, Evanston, inaugurated a custom which has since become widespread. They sent well-nigh one hundred Christmas baskets to the Shelter, which Father Gibson and his helpers found no difficulty in placing with appreciative families. A few days before this eventful Christmas morning the same door-bell rang, and a check

for \$175 was handed in, to pay for Christmas decorations and festivities. Gradually the whole diocese awoke to the support of the Shelter in a dozen ways of helpfulness. People everywhere sorted out their old clothes which yet were useful, and bundles galore filled the Shelter's distributing rooms. Chicagoans who had moved away rummaged likewise, and sent packages of clothing by mail. Good people who were in but not of the diocesan organization began to come around and to "peek in." One day Father Gibson was calling on a stricken family where poverty and sickness were pitifully combined. He at once began to prepare the invalids for Confirmation. A stranger happened in at one of these instructions. He belonged to another communion, but had heard something about Father Gibson, and, like Zacchæus, he "wanted to see." He came, he saw, he was conquered. Not that Father Gibson made any Cæsarean efforts, for he simply kept on at his pastoral work with the afflicted family. The visitor was fascinated, impressed, and soon became one of the Shelter's most liberal supporters. Rising one day from prayer with the devoted priest, he pressed into his hand ten \$100 bills, turned quickly on his heel, and vanished.

Under usual conditions, when visitors called at the Shelter, they were immediately taken by Father Gibson into the chapel, and all knelt in prayer before the Reserved Sacrament. Not until then was he ready to sit in his office and to talk with the visitors about the ordinary topics of the visit—the important matters which they probably had uppermost in mind as the business of the call. It used to be said of Archbishop Usher (he who decided that creation began B.C. 4004), in the long ago, that many of his inter-

views with callers would conclude by having him say, "Now we have finished with these lesser things, let's have a little talk about our Lord and Saviour, Jesus Christ." Father Gibson, on the contrary, first took his callers straight to the Sacramental Presence of our Lord Jesus Christ for prayer to Him, and not until then was he willing to confer about the "lesser things."

The Sunday attendance at the Shelter's services began to grow early in its career. Sumner Hall was fitted up as the Church, the Cathedral's Altar and some of its sacred ornaments had been saved from the fire, and were placed in the new Sanctuary. A poor little reed organ was all that could be found to accompany the choir, when these services, which always included the Holy Eucharist, began. One day a gentleman from one of the large parishes attended this very impressive Celebration. He was deeply moved by the whole-hearted and unquestioned devotion of both choir and acolytes, as well as of the entire congregation. He had never seen such a congregation. He went next day to Lyon and Healy's great music-store and ordered them to place in the Cathedral chapel the most suitable organ they could build for such a room, and to send the bill to him. Thus the poor little "bumble-bee" reed instrument was displaced.

The Shelter's choir became one of the most enthusiastic in the diocese. Of course all of its members were volunteers. Its stalls were always jammed to their utmost capacity. And every inch of space was also demanded by the congregations of homeless men and women too, Sunday after Sunday no matter what the weather. Of course daily Celebrations of the Holy Eucharist were always held,

week after week, in the historic chapel of St. Mary's Mission house, adjoining "Sumner Hall."

The Shelter's staff of workers increased, and Father Gibson, always a member of the City Missions staff, was detailed to hold the regular services at the County Jail, as well as at the House of Correction, the City Jail commonly called "the Bridewell." He and his helpers paid hundreds of visits to the wards of the jail and hospital, year after year. The released prisoners flocked to the Shelter on regaining their freedom, and begged Father Gibson to aid them in finding work, as they struggled back to self-support. Ninety-five per cent of them "made good" after breathing the atmosphere of strong faith and courage which ruled at the Shelter.

The feeding of the hungry had begun with the 20,000 meals served in the cramped quarters at the old room on Randolph Street. This continued on a steadily increasing scale in the ruins of the old Cathedral. In 1934, there were 1164 meals served at cost to those who could and did pay, and there were 61,775 meals served free to those who could not pay. Instead of the four men whom Deacon Gibson found in the Randolph Street room in 1919, the Shelter in 1934 provided 26,555 lodgings, and paid for 5543 additional lodgings for which there was no room at the Shelter itself.

When Thanksgiving Day came in 1934, there were 237 large families supplied with baskets, and at Christmastide there were 524 similar baskets. Besides all this, 1264 persons were fed free at the Shelter on Thanksgiving Day, and 2001 on Christmas Day. The prisoners in the County Jail received hundreds of oranges and apples at Christmas,

and those in the "Bridewell" likewise. And one parishioner and patron of the Shelter provided Christmas cheer for 653 at the Infirmary in Oak Forest. The Needlework Guild of America sent in 134 articles of clothing to the Shelter, and other people in the diocese sent in 21,004 other articles of clothing during the year, which were distributed to 10,865 persons. Maternity outfits were given to fifty-one needy mothers, and forty-one families were helped with gifts of furniture.

There seemed to be no limits to Father Gibson's varied channels of usefulness and relief. He and his helpers had 26,555 interviews with distressed people, mostly men who came to the Shelter, and there were actually 10,665 letters written during the year in the Shelter's office. Numbers of telegrams were sent for people in dire need, and there were 200 persons assisted with transportation. Homes were found for a number of stranded children, and even for some adults, and 1158 discharged prisoners were aided during that almost incredibly busy year. Street-car fares were furnished 7698 times, and 6548 persons were aided with gifts of money. To cap the climax with something almost unbelievable, in this fifth year of the unprecedented depression, *employment* was found, by Father Gibson's wizardry and noble-hearted skill, for 784 *persons*.

Besides the traditional good cheer sent in the baskets at Thanksgiving and Christmas, in which kindness people all over the diocese, young and old, shared with eager coöperation, the Shelter sent 747 baskets of food to needy families during the twelvemonth. And the sick were lovingly and sympathetically cared for by the Shelter's staff. There were 1230 patients called on, prayed for and prayed

with, and materially helped as well. The Shelter fitted up its own hospital room for minor operations, and for emergencies. It is completely equipped, and has a goodly array of medicines and other supplies.

Not content with the whirling and ceaseless round of helpful service carried on among the sick at the Shelter, Canon Gibson has taken on the Illinois Eye, Nose and Throat Hospital at Peoria and West Adams Streets, four or five blocks from the Shelter, where 60,000 patients are annually treated in the clinic, and 180 are continually in residence. One of the priests of the Cathedral staff daily visits this hospital, and every Sunday celebrates Mass in its chapel. Likewise, there are daily visits to the Jefferson Park Hospital, carried on from the Shelter, by one of its clergy.

At the Shelter, one year, prescriptions were furnished to 1526 sufferers. There were 131 consultations in the Shelter, and time was somehow found to make 299 calls on the sick in their homes, besides 221 calls at various hospitals. Physicians' services were secured gratis for 220 patients, and 268 others were sent to hospitals, besides forty-one who were sent to clinics. There were seventy-nine who were supplied with surgical dressings, and more than forty received treatments in the Shelter's hospital room, twenty-seven of them undergoing minor operations. Eye-glasses were provided for fifty-eight and 595 patients were aided when released from hospitals.

These bewildering figures deal with the bodily ailments and needs of the under-privileged. They could possibly be paralleled to some extent among the reports from other active Social Settlements in most of our large cities, but

one may doubt if anywhere there are full parallels to the religious items in the Cathedral Shelter's yearly reports. These data are simply amazing, and they are as exhilarating as they are astonishing, for they are supremely Christ-like.

When one recalls that this work deals mainly with the bottom layers of the "under-dog" section of a great city, these religious items are indeed most unusual and impressive. And when one also recalls that the kind of religion is not the rather raw and unformed crudities of the "Salvation Army" type, nor the emotional exhortations of the general run of street "evangelists," but the solemn and dignified Sacramental worship of the Holy Catholic and Apostolic Church, with its reverence for the Altar, its beautified services, equipped with acolytes, choir, vestments, incense and all the essentials of historic worship, and then when one sees the way these open-eyed people flock to such services, one can begin to realize what the Cathedral Shelter is doing for Chicago's under-privileged people.

During 1934, there were 639 Church services at the Shelter, with a total attendance of 18,177. There were 365 private administrations of the Blessed Sacrament of the Altar. There were 501 public Celebrations of the Holy Eucharist, with 5837 communions made, besides the 376 communions made by the sick in private. There were 369 Confessions heard. There were thirty-eight marriages and seventy-four burials, and the very large number of 291 Baptisms. The Confirmation class numbered forty-five, plus three received from Rome. There were twelve temperance pledges signed by men and women, and there were 4082 requests for prayers received during the year.

Besides these very impressive figures from the Shelter's work, Canon Gibson and his staff of two clerical Assistants rolled up a big report at the two great jails, City and County. At the County Jail there were fifty-four Celebrations of the Holy Communion, with 1066 Communions made. There were 122 prisoners baptized, and 225 Confessions were heard. Over 4000 personal interviews with prisoners were held. Bibles and Prayer Books and Crosses were given to 339, and religious instructions given to 150. Some 5400 Church papers and other magazines were distributed, and 347 letters were written for prisoners.

The Shelter opened a miniature bank, and cared for \$392.13 of ex-convicts' money, besides cashing fifty checks amounting to \$1018.06. Six telegrams and 2612 telephone calls were sent, and somehow Cupid fluttered around in the jail until Canon Gibson's assistant actually solemnized four marriages! Legal aid was procured for 124 harassed persons, and 109 cases were referred to probation and parole officers. Members of eighty families and ex-convicts to the number of 134 were assisted with money. All this went on at the County Jail in one year.

In addition, at "The House of Correction," as the City Jail or "Bridewell" is officially called, the fifty-two services held by the Shelter's staff registered a total attendance of over 44,000, and were reinforced by twenty or more other items of helpfulness, within the twelvemonth, ranging from Bibles, magazines (of which over 3000 were distributed), interviews with prisoners (813), with discharged prisoners (592), with friends or relatives of prisoners, distribution of Prayer Books and Crosses, aid to discharged prisoners (990), telephone calls for prisoners,

letters written, court appearance on behalf of prisoners, remarrying prisoner to divorced wife, eyeglasses provided, Burial conducted, and thirty Baptisms.

The hospital visits alone would make a large report. The Shelter's staff made 3444 calls in visiting at the Jefferson Park Hospital, and 5491 more in the daily visits at the Illinois Ear and Eye Infirmary where there were also fifty-one Celebrations of the Holy Communion, each with a sermon, the total attendance being 2275; visits were also made to St. Luke's, Cook County, the Research Hospital, St. Elizabeth's, the Oak Forest Infirmary, the Illinois Emergency Relief Infirmary, Holy Cross, the Contagious Hospital, St. Anne's, St. Mary's, the Norwegian, and the Psychopathic hospitals. At the hospitals there were 416 Celebrations of the Holy Communion, besides Baptism and Private Communions, Confessions, Extreme Unction to twenty-eight, 886 requests for prayers, religious instructions to 119, free medical attention provided for eighty-six, surgical attention free for twelve and legal aid secured gratis for four. There were 105 patients referred to the Ear and Eye Infirmary, the Women and Children's Hospital, the Municipal T.B., and the Municipal Social Hygiene hospitals. In the Shelter's own medical room many were treated. There were 192 new and 1186 old patients; 1695 prescriptions were furnished; fifty-nine minor operations performed, 130 office treatments given, surgical dressings supplied for 128, and twenty-nine outside calls made in connection with this part of the work.

Father Gibson, amid the ceaseless rush of all this most serious work of many-sided helpfulness to distressed humanity, still has an eye out for the lighter side of things,

and even amid these pathetic surroundings there have been now and then some special incidents of diversion.

Back in the early days, at the little rooms on West Randolph Street, there was naturally a cook, who did not lack certain features of attractiveness. A poor woman came three times a week for some time, for her evening meals. It was "love at first sight" between the cook and the visitor. Father Gibson smiled approval. The wedding day was finally set. The whole Shelter was alive with zest. One of the original four residents inherited by Father Gibson had been for twenty-five years a cow-boy with "Buffalo Bill." His sentimentalities were so aroused by the approach of the nuptials that he summoned to his help a good deal of the bottled hilarity and foaming joy dispensed in those pre-Prohibition days from numerous establishments in the vicinity. The result was partly musical, but the songs from the cow-boy were not rubrical even at a wedding in the Shelter. So Father Gibson had to appeal to the police, and the "Black Maria" drew up amid the great crowd gathered at the door of the Shelter, just as the car drove up with the cook and the bride. There was enough excitement to supply everybody liberally, and the wedding was solemnized, minus the cow-boy's songs. Of course Father Gibson got a good job for the cook, and, so far as this chronicler knows, the happy pair "lived happily ever after."

Hundreds of stories, all quivering with human interest and many of them poignant with pathos, could be told about the men who found the Cathedral Shelter to be "the shadow of a great rock in a weary land." One day the Burial service was read over the casket of a man who had

died from alcoholism and its effects. He was a British nobleman, from one of the families mentioned in books about the peerage. He had been dragged to the gutter by drink, had been rescued by the Shelter, and finally his poor, battered frame had succumbed. Returning from the Burial, the following message was sent to his family in England, by fellow-members of the Shelter: "Your son was buried today by the Church of his fathers. He died as he had lived and married, beneath his station. He was decently buried. He is mourned by us all. (Signed), "Six Just Like Him."

What a wonderful work has thus sprung up around this godly priest amid the stark poverty and pitiable bleakness of this big city's submerged population! The whole diocese constantly thrills with grateful and sympathetic coöperation, and from far beyond its membership the dollars and gifts come flocking to 117 North Peoria Street, where \$40,000 has been received and expended each year for a decade or more. Fully half a million dollars have thus been disbursed among the distressed since that humble beginning in Randolph Street, in 1919. The diocesan appropriation from its own council is as generous as possible, but supplies only a fraction of the Shelter's large and necessary income. The director of the men's service bureau of the Chicago Relief programme was asked in 1934 for his opinion of the Shelter's work. He said, "Canon Gibson's work is indispensable; it is invaluable. Without it we would be unable to serve many who come to us. We call upon his office many times a day."

Besides this truly great work among homeless and troubled men and needy families, Canon Gibson, with the help

of many, also established a Cathedral Shelter for women, with Ruth Gibson, his daughter, in charge. In 1933 it was taken over by the Government. In the report for the previous year one may read of 19,112 lodgings, 58,014 meals provided, and of 1253 women who were cared for in one way or another, of 237 provided with clothing, of 2053 car-fares supplied, of employment secured for 146, and free medical care for 118, and of Thanksgiving and Christmas dinners given to sixty guests.

As the centennial year approached, the Cathedral Shelter's staff was as follows: Rev. Canon David Edward Gibson, priest-in-charge, and member of the National Prison association; Rev. Joseph F. Higgins, Rev. Albert E. Selcer, and Rev. Dominic A. Loferski, assistants; assistant treasurer, Miss Elsie Trafford; secretary, T. J. Taylor; organist and choir-master, E. E. Chase; choir-mother, Eva Evans; lay-reader, C. A. Goodrich; medical advisers, Drs. Edwin M. Harrison, Arthur J. Behrendt, B. Barker Beeson, and Edwin M. Miller; chief of medical department, Dr. Charles N. Becker. The officers of the Shelter are as follows: John D. Allen, president; Courtenay Barber, vice-president; The Rev. Canon David E. Gibson, managing director; Ruth B. Gibson, secretary; Carl A. Pfau, treasurer. Members of directory, Messrs. Britton I. Budd, George E. Frazer, Henry E. Mason, Angus S. Hibbard, Dr. Edwin M. Miller, J. K. Blackman, A. E. Dickinson, Eames MacVeagh, E. P. Welles, R. C. Coombs, and A. J. Bunge.

There is also a fine Cathedral Shelter Woman's Guild, meeting regularly, and doing all kinds of helpful deeds, Mrs. A. E. Percival being the president.

Probably one million-and-a-half unfortunate, distressed

THE CATHEDRAL SHELTER

and needy humans have been helped, in the Name of our God and Saviour, Jesus Christ, through the work of David Edward Gibson, priest and Cathedral canon, during the closing decade and a half of our "great forty years." The writer can think of no more fitting finale to these chapters, which have attempted to outline a few of the outstanding features of this remarkable period, than any sketch, however incomplete, of that blessed, Christ-like enterprise, the Cathedral Shelter of the Diocese of Chicago.

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